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OF

# PSYCHIC SCIENCE

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VOL. VIII. No. 2.

JULY, 1929.

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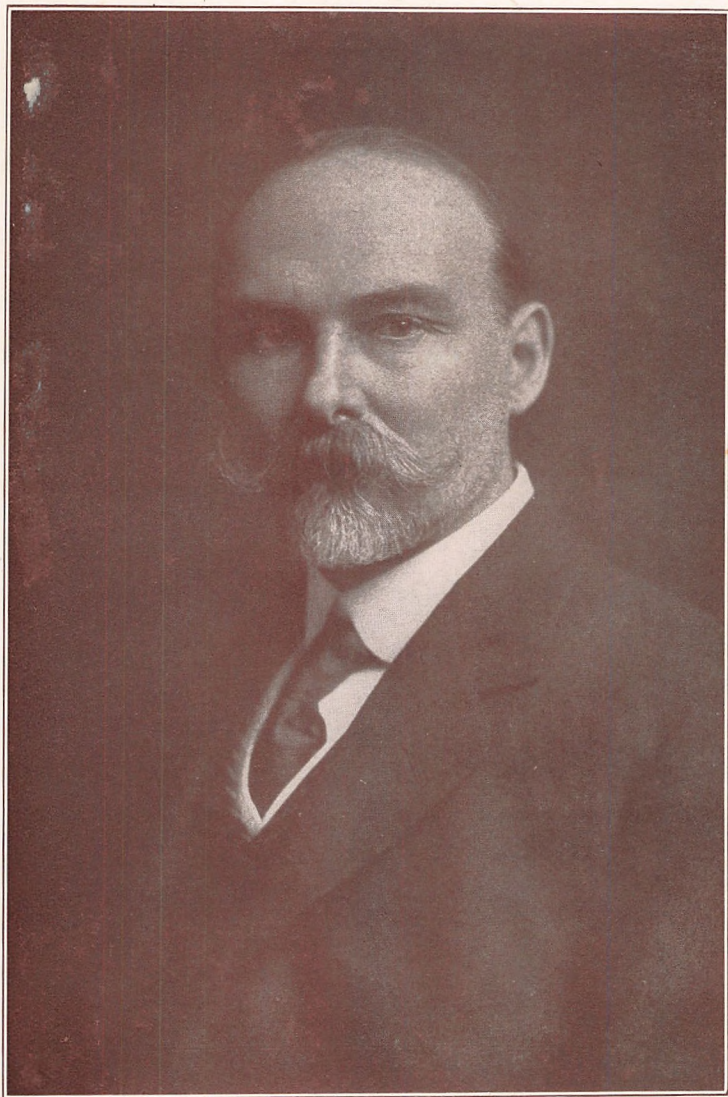
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# Quarterly Transactions

OF THE

## British College of Psychic Science,

Ltd.

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**Editor - - STANLEY DE BRATH, M.I.C.E.**

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### EDITORIAL NOTES.

#### ON THE POWER TO HEAL.

In all nations and from the very beginnings of civilised life, the power to heal has been sought by mankind.

Part of the "Mission of Evil" is to induce mankind, by the consequences of misdoing, to turn to the way of health. "Salvation" has really no other meaning. "Thy faith hath made thee whole" is one of the commonest of the sayings of Christ. The word comes from the Latin *Salus*, health. *Salve*, "may you be healthy," was the Latin salutation. The idea of saving from hell was a mere excrescence from the doctrine of the Lake of Fire. Copious references will be found in the book of Leviticus (chapters xiii to xvi), and the story of Naaman the Syrian is but one of many cases of healing in the Old Testament. The whole of the Ceremonial Law which, despite the hideous conditions of the Ghetto, has made the Jews one of the healthiest of all civilised races, is full of regulations to the same end. The power to heal sickness has always been the mark of the prophets of God. It attained its maximum in the case of the Master whose pre-eminence we all acknowledge. One of the commands given by Him to the early apostles was to heal the sick; and this power is recognised by St. Paul in his list of the Gifts of the Spirit; and down to the institution of Hospital Sunday, the Church has always recognised that the power to heal is a spiritual power.\*

The essence of this conviction derives its warrant in the present day from the teaching that the soul—the "astral," etheric, or mind-body—is the agent which actually forms each cell in the material body, which is, therefore (subject to the limitations of Matter), the precise image and presentment of the living soul,

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\* Those interested in the history of Healing should read *The Church and Bodily Healing*, by R. L. I. Langford James, D.D. (C. W. Daniel & Co., 46, Bernard Street, W.C.1). It is an admirable history of the subject from the earliest times).



which, united with the spirit, is the real Self. A perfectly healthy soul would have a perfectly healthy material counterpart. This is the essential truth at the back of "Christian Science." This soul, manifest as the Subconscious Mind, is, in fact, the agent for creation of the body, in the womb of the mother.

But among the numerous variations of "civilised" life, the healing function has become separated from the ecclesiastical function. This was the natural result of the growing materialist temper of the 17th century, a temper which arose from the expansion of the human conception of the universe from the old ideas of Heaven, Earth, and Hell—the first in the sky and the third under our feet: these ideas dominated mankind till the time of Copernicus and Newton, whose astronomy replaced the primitive notions which had previously generally prevailed and, thanks to ecclesiastic apathy, are even yet not extinct. "Science" was restricted to the laws of Matter and Energy. The *Materia Medica* was looked to as the source of Healing. Medical science regarded merely physical causes, and became a close corporation which forbade any healing practices, however successful, to be exercised by anyone outside the medical pale.

During the last 50 years, however, there has been a great movement towards recognition of the power of the mind to cure the body. The attention of the medical profession has been drawn to the fact that all treatments *in which the patient believes*, are efficacious in curing disease. In the *Revue Metapsychique* for March-April, 1929, there is a most interesting article by Dr. Osty, the director of the International Metapsychic Institute, Paris, in which he explains the physiology of the nervous system, and gives instances, some of them very marvellous, of the patients of Dr. Sollier (p. 121). He remarks:—

"Dr. Sollier's book (*Genèse et Nature de l'Hystérie.*, Alcan, Paris, 1879), did not make the impression that might have been expected in the medical world. Those medical men who read and understood it remained inert. The large majority did not know of it. When, on the faith of official psycho-physiology as taught in the schools, it was thought that the psychism has no power over the vegetative nervous system, and through this, over the glands and viscera, etc., facts so opposed to the beliefs of the day were received with merely passive curiosity."

He concludes:—

"We may legitimately suppose that the facts of auto-cognition of the organism and of auto-action upon it, verified to-day, are in no way the measure of that which will be attained when medical men know how to awaken the supernormal powers latent in the organism, with precision and efficacy. Then the methods of suggestion actually used in medical practice—which appeal (so to speak) to the surface of the psychism, and scarcely ever touch the deeper powers—these methods, giving uncertain and



precarious results, will seem to have been the timid and confused tentatives of a time in which scarcely anything was known of the dynamic power of the human psychism."

"It is probable that human genius will succeed in knowing and utilising the intelligent centre of life which is manifested exceptionally and fragmentarily, because we do not as yet know how to start its action. Sooner or later Man will discover the source of the miraculous powers latent in himself. To the exterior physical and chemical energies which he applies to cure, will be added the more powerful interior psychic energy; more powerful because it is intelligent and better placed for action. For it is perhaps in very fact, the Life." Some of these cures at Lourdes are so astounding that they are disbelieved. For instance, the following:—

Pierre de Rudder, who lived at Jabbeke, near Ostend, had his leg broken by a falling tree. Dr. Affenaer reduced the fracture and placed it in a starch splint, both bones being broken and protruding through the skin. The flesh turned gangrenous, a large ulcer formed on the dorsal part of the foot, the wound was full of pus, and Dr. Vassanaere and others, called to a consultation, advised immediate amputation; to which the patient would not consent. About the middle of January, Dr. Verriest again advised amputation, without effect. In April the patient was taken to the Grotto at Lourdes. There was a gap of over an inch between the ends of the bones, and foul pus poured from the wound. Arrived at the Grotto he felt something happening as he rested on the seat. He knelt down and got up unaided, his leg resumed its normal size, the wounds healed up and the bones were solidly united.

De Rudder then walked without crutches to the omnibus which took him back to Ghent. The next day Dr. Affenaer came to visit him; "he found the bones quite smooth at the seat of fracture, which was firmly united without any callus. The man lived for twenty-three years after and worked continuously on his land without the least sign of fatigue or pain." . . . "As this case excited an enormous amount of interest throughout Belgium, Dr. van Roestenbergh, after De Rudder's death, got permission to exhume the body, and removed the bones of the legs which are now in the possession of the Bishop of Bruges." These bones were photographed, right and left leg for comparison: the photograph shows deformity at the seat of the fracture, but perfect union of the bones. There is no shortening, and only slight displacement from the straight. I have the photograph, which will also be found at page 228 of Dr. G. Lindsay Johnson's book, *The Great Problem*. The author, who brought this case to my notice, remarks:—

"How can we explain this case? We are confronted with the same difficulty as in the previous one. It is impossible to



reject the direct evidence of so many competent medical men who examined the fracture both before and after the cure. Besides, we have the direct evidence of the united bones which were exhumed in the presence of a number of witnesses." He adds: "Where did the phosphate of lime come from to fill the gap?" To this question there is an answer: Probably by abstraction from the healthy bone. In the photograph this tibia is thinner than the other. This is but one of many scores of cases which could be quoted of healing in which the usual explanation that such cures are restricted to nervous or hysterical cases, is totally inapplicable. These cases are not by any means restricted to Lourdes. There are many produced by "healers" of all religions and nationalities. Most of the cures are unquestionably of ailments which may well be described as "hysterical"; but these are some like De Rudder's in which that easy explanation becomes absurd.

"In a book, *Medical Proofs of the Miraculous*, by Dr. E. le Bec, Surgeon to St. Joseph's Hospital, Paris, translated by H. E. Izard, R.C.P., and Ernest Ware, M.D., M.R.C.S., Senior Surgeon Hospital of St. John and Elizabeth, London (Harding and Moore, Ambrosden Press, London) there is a full clinical report of these cures, with the names of the medical men who attended and witnessed the cases. They are: 1. Varicose veins of a severe nature; 2. Suppurating fracture of the leg; 3. Non-suppurating fracture of the thigh; 4. A case of Pott's disease; 5. A severe ulcer of the leg; 6. Lupus of the mouth; 7. Club feet; 8. Peritoneal tuberculosis with fistulæ; 9. Six intestinal perforations; 10. Two cases of epithelial cancer; 11. Pulmonary tuberculosis with cavitation . . . . Every precaution was taken to eliminate all chance of error; in fact they were just as fully established as any cases reported in the medical journals." (*The Great Problem*, p. 223, by Dr. George Lindsay Johnson.)

There is therefore ample proof of the curative powers of Life resident in the human organism, in cases of severe organic disease. The explanation is bound up with the presence in the human body of the soul, which is not a kind of gas but an invisible organism which is released at death to continue its life apart from the body.

These cases of Healing are closely connected with the *mental origin* of much disease. There are numberless instances where continuous yielding to the vices of temper, greed, avarice, or abnormal sexuality, has produced a frame of mind which acts as a poison in the body and ends in sheer insanity, not the less insane that it may not be medically "certifiable." To such causes probably belong such cases of severe "haunting" as are described in Mr. McKenzie's article. Others are due (as in Dr. Wickland's cases reported in the April issue) to the invasion by discarnates which may cause "apparent insanity, varying in degree from simple



mental aberration to, and including all types of dementia, hysteria, epilepsy, melancholia, kleptomania, idiocy, religious and suicidal mania, as well as amnesia, psychic invalidism, dipsomania, immorality, bestiality, atrocities, and other forms of criminality." (Dr. Wickland.) The time is past when such horrors can be reasonably attributed to the Devil. There is no Devil, other than Man's own perversion, on whom we can shuffle off responsibility for our own acts.

The very interesting notes on the "apport" phenomena of Mr. Lynn are a side-light on the properties of Matter which, when the methods of transport are proved, will probably clear up most of the difficulty. The demonstration that the atom, composed of proton and electrons, has in it much more "space" than "substance," does not really much aid our conception of the possibility of the passage of matter through matter. For, to normal perception, the contrast between Matter and Energy is so strong as to amount to separate categories in Nature. If the proton and electrons are units of positive and negative electricity, that is apparently conclusive on the fundamental monism of all that we see, but does not make "apport" phenomena more explicable. The un-numbered ages which seem to have gone to the development of the atom from the primitive hydrogen of the blue-white stars to the complexity of the chemical elements in our own sun, is an additional argument against the possibility of their being instantaneously disintegrated and re-integrated in our super-physical experiments. On this subject we must recognise that we know nothing, and must keep an open and receptive mind.

The solution would seem to be that relatively to our material bodies, space, time, inertia, mass, and all the factors of the normal sciences are real. As soon as we consider the "ethereal" world new factors of several kinds, especially mind, come in and form entirely new categories. This latter can now be completely explained in terms of the former.

STANLEY DE BRATH.



## A COLLEGE HEALER. (G. PHILIP SHARPLIN.)

By Mrs. HEWAT MCKENZIE, G. R. S. MEAD, and others.

In all the many public discussions which take place, how rarely do we notice any reference to the widespread and beautiful gift of healing, which has accompanied psychic manifestations from the early days of modern Spiritualism, and has to its credit such a record of pure beneficence and self-sacrificing labour, as might amply redeem all the sins, imaginary or real, with which our opponents are wont to credit us.

Spiritual power all through the ages, and in every race, was accompanied by healings, not only in Galilee with the Master Jesus and his disciples, but wherever a teacher or a holy person was found. This would be called "Spiritual Healing," but in many aspects it is closely related to the psychic healing demonstrated among us. We may say that the spiritual teacher who had the gift of healing, was a great psychic who used his powers with full consciousness of their mental and spiritual relationship. If orthodox medicine, in the course of its long and painful growth to the position of usefulness it occupies to-day, had kept a hand in that of its humbler brother who had the instinctive insight, how much ease from pain and greater possibility of cure might have resulted for man! Orthodox medicine, like orthodox science, analyses, classifies, and dogmatizes from sense appearances; the true healer, strikes at the root of the matter, and says thus and thus is *the cause* of these appearances; do thus and thus, and you will be well, but "sin no more." Some healers work purely from impression, they feel in themselves all that the patient suffers; Dr. Quimby, the teacher of Mrs. Eddy, declared that he did not need to ask his patients anything, but by thinking quietly *with them*, he absorbed all that they knew about their ailments, and that knowledge, often subconscious to them, was the true diagnosis of the case. The patient was therefore the diagnoser of his own case, and all Quimby did was to tell him what he already knew subconsciously and prescribe a cure, which too he claimed was not beyond the patient's power to give him. This remarkable "rapport" may be difficult to grasp, but it is certain that unless sympathy, receptivity, readiness to receive help, and belief that the help can be given, is established between a healer and a patient, there is very little hope of a cure. The first condition of help is the age-old one of sympathy and receptivity. There are other healers, who will describe the condition of a patient's organs with much more accuracy than an X-ray diagnosis. It is as if the body is an open book for them to read. Whether it is the physical organ itself that is seen, or the condition of the etheric counterpart of the organ, as some claim, makes little





[Photo by Dora Head.]

G. PHILIP SHARPLIN.

Healer at the British College of Psychic Science.



difference; the result is the same; they "see" what has been hidden. The late George Spriggs, who diagnosed for years at the London Spiritualist Alliance, and elsewhere in the early years of this century, was a remarkable example of a healer who worked on these lines. He needed to ask no questions. Putting himself in a trance condition, he rapidly examined the organs from head to foot, repeating audibly the conditions he found, then returning to the weak conditions, he as quickly indicated how they had arisen, and prescribed a remedy. This was done in thousands of cases, and to my own knowledge was absolutely correct in certain cases hidden from the surgeons. How few knew of this remarkable work; in what temple of fame is the name of this simple and gifted man inscribed? He was only a "quack" in the eyes of the world, and he is but one of thousands who all through the history of the movement have, often for no reward, given such diagnosis, and also, in many cases given of their own magnetic vitality, for the relief of pain and sleeplessness. George Spriggs was at one period of his life, a famous materialising medium, but later, in agreement with his "guides," elected that his psychic force should flow in the healing channel. It is not too much to say that all physical mediums could be powerful healers, but it would mean the adjustment of the force to a higher aspect of personality. Probably all mediums can be healers on occasions; it is noticeable with many mental mediums that a doctor is usually attached to the "band" of helpers, who, in emergencies, or in the presence of some need, comes to the front, and diagnoses and prescribes.

The magnetic treatments given by the healer by laying on or by passes from the hands, or by the warmth of the breath on certain vital spots, is no spectacular affair, but a recognised means of imparting some vital force to the sufferer. By concentration the force can pass through the hands or the breath. It can soothe or stimulate, take away congestion, or build up devitalised tissue. "Virtue hath gone out of me," a healer can well say, and this virtue is more than can be accounted for by suggestion. This vital force seems to be drawn from the Universal life force by the healer, is digested and conserved by him, and then passed on to the devitalised patient, who correspondingly shows improvement. A healer's touch may work with instantaneous power, doing what a doctor's prescription might take weeks to accomplish—for the food given by a healer can be assimilated at once, without the disturbance of other organs, as may happen with drugs. It is like water absorbed by a dry sponge and held. To do effective work, the healer has to learn to keep himself in constant touch with the very springs of life; if he is not filled, or if he does not know how to renew himself, he cannot give, and the remarkable continuance in power of many of our best healers indicates how truly they know the source of their power.



Some healers use suggestion in addition to magnetic passes, others are particularly successful in giving "absent" healing treatments at set hours when "rapport" has been established with the patient by a previous contact, or often even by an article or a letter.

What has been made world famous by Lourdes or other centres of healing, or by the Christian Science and other movements, is taking place daily with many spiritualistic healers.

Mr. G. P. Sharplin, whose work as a healer at the British College for the last three years is well-known to many, is one of the many throughout our movement, whose gift has been used to assuage some of the aches and pains of suffering humanity. Originally a printer in a village in Notts., Mr. Sharplin developed an interest in spiritualism through a home circle, and after serving abroad during the war, came home to find his business badly affected by changing conditions. This seemed to be the opportunity for further development, and good normal clairvoyance resulted. He relates that at this period, he could often see names and addresses presented to his inner vision, as if printed on cards or gravestones—perhaps because of his daily familiarity with printed records. Then came the moment when a trance condition developed, and a personality called "Chang," who claimed to be a Chinese priest of the Taoist order, and a healer of modern times, made himself known, and stated that the medium could be used, if he would so lend himself, for diagnosis and healing, but the trance condition was needed. A decision was made to follow this suggestion, and then it was found that the previous clear normal clairvoyance was largely withdrawn, superseded by "Chang's" own work and methods, clairvoyance taking place chiefly when the "guide" entranced Mr. Sharplin.

With Mrs. Sharplin, who is also a psychic, much good work was done in a quiet way in their native village, "Chang" often proving himself right against the verdicts of the doctor, and performing some remarkable cures.

I investigated some of these cases, and then invited Mr. Sharplin to London and the College, to find a wider field. A few out of the many instances of help given may serve in illustrating the work of this healer.

Here is a well-known writer who says:—"I cannot tell you how pleased I am with "Chang." He knows his job thoroughly, and is a good genuine and whole-souled healer. He has done for me what my doctors (three of them) have failed to do, and to him entirely I owe my recovery from a very nasty and serious illness."

A patient from Scotland writes:—"In addition to the medical help received from 'Chang,' I had a very interesting sitting. Lately I met in London a native from West Africa, and at Mr. Sharplin's sitting, an ancestor of this man's turned up. The



name of a living friend in Scotland was mentioned, and the name of a favourite song which my deceased wife used to sing." This is an instance of the power of clairvoyance, on other matters associated with the healing.

Another writes :—" I haven't been really free from toothache for several weeks, but since Mr. Sharplin's treatment it is eased completely, and I have not had a twinge since—a blessed release."

An absent patient in France says :—" I benefited almost immediately the absent treatment began. My leg is much stronger and less numb. In the diagnosis, Mr. Sharplin predicted eye trouble, and this, through an accident, is a fact, since writing to you first. Mr. Sharplin also gave me an excellent description of a doctor uncle of mine—gone about ten years—which I recognised at once."

A well-known doctor specializing on a particular aspect, was brought to the College by a member, who had previously proved " Chang's " value in many cases. She writes :—" The diagnosis made by " Chang " for Dr. ———, from a few written lines that had crossed from the Continent, enclosed in another person's letter, was most amazing. Neither the doctor nor I have seen or known the writer."

Another patient, who had suffered very much from opthalmic trouble and was under treatment at one of the great hospitals, with little result, writes after two treatments from " Chang " :—" The second house-surgeon said to-day, ' I have only seen three patients with as good an eye as yours in two years' examination,' I consider the result is greatly due to ' Chang's ' treatment."

A nurse writes :—" I apparently sprained my foot in the end of January of this year, and later in February, dropped something on the same foot, rupturing the veins under the skin and causing a blood tumour. I had much pain and swelling, and the foot was discoloured. I consulted a doctor and had to rest my foot, but I began to use it again. The pain continued, and the swelling became a ganglion (cyst). I was told by two doctors that I should have to have the ganglion cut out. A friend who was being treated by Mr. Sharplin, spoke to ' Chang ' about my case, and he arranged to give me absent treatment. The swelling got less, and I was able to go to the College for a treatment when it was found that a small bone was out of position, and this was put right. The swelling had nearly disappeared, and in another week, was entirely gone. I consider ' Chang ' entirely healed my foot. I also had treatments for rheumatism, which had not yielded to many applied remedies. My joints were swollen and painful. The pain and swelling have been considerably relieved, and I am confident will soon be overcome altogether."

Here is another document :—" I would like to express my gratitude to " Chang." I had suffered much pain and ill-health for years, caused by an injury received in a fall, of which I



took no notice at the time. I had spent a great deal on medical advice and treatment, but any benefit was only temporary and never touched the root of the matter. The trouble meanwhile, became worse. Hearing of Mr. Sharplin, I interviewed him at the College. 'Chang' located the injury at once, taking my mind back to the exact time of the fall in 1917. Through his treatments I have steadily progressed towards betterment, and have only waited to be sure of the permanence of the cure, to express my appreciation of his ability to diagnose and treat. I feel if I had not met him, I should have become a confirmed invalid."

In another case, where a young lady was introduced by a member for treatment, I learned later that a growth on the breast had been examined by her doctor, and an operation recommended at once. 'Chang's' diagnosis was that it was not serious, and after a course of six treatments, it completely disappeared, and the patient did not go into hospital, as directed. She writes:—"I also feel so very much better in every way. Will you tell him how grateful I am." There has been no recurrence of the trouble, as far as I have learned.

A member who had benefited considerably from "Chang's" treatment, induced a friend on the Continent to send her son for treatment to the College. This young man, the son of wealthy parents, had suffered for years from urinary and nervous trouble, which the best specialists in his own and other countries, had failed to cure. This made his future career seem hopeless, because, although brilliant, a University degree appeared out of the question, as he could never leave home owing to his frequent illnesses. After a short series of treatments, he returned home and wrote that he had been perfectly free from his trouble except for a brief lapse, when suffering from a cold. The mother wrote expressing her thankfulness. He returned in the summer vacation for a second course, which finished the cure, and is now in splendid health, and able to go through his College career successfully, without any recurrence of the trouble. In this case no money or pains had been spared on getting the best medical advice possible from well-known specialists in the particular trouble. "Every doctor of note in Germany, France and Holland had been consulted during the last fourteen years in vain," writes the friend who introduced the lad.

A young woman, who had suffered since her childhood from a constant liability to fall, so that she became a nervous wreck and was hindered from joining in games like other girls, and was unable to take up any work, came to Mr. Sharplin, and "Chang's" treatment on her spine resulted in a remarkable improvement. He said her whole body needed repair. She is now in the best of health, and hard at work in her profession. Life for her is a new experience, thanks to "Chang"—she now swims, dances, skates and skis.



As an instance of work when the patient was not able to visit "Chang," the following speaks for itself:—A friend armed with a pocket comb and a stocking belonging to the sick person, kept the appointment. She reports:—" 'Chang' at once got the impression of heat (the patient's temperature was 102°), and a general condition of 'feeling ill.' (Correct.) He said the condition was one of old standing and described the state of some internal organs and the time they had been affected, which corresponded with fact. He saw that an operation was contemplated, but said it would be useless, it would not even alleviate. 'If they are so misguided as to decide upon an operation,' he said, 'draw the surgeon's attention to —— organ (named); the appendix has nothing whatever to do with the trouble.' (The doctor said the trouble was in the appendix). 'I am positive of this, I can see,' " said "Chang." He described other symptoms correctly, and some I verified later. His view was that the cure would have to be progressive, covering various organs, as the conditions were very complicated and obscure.

A young man writes:—"Before going to Mr. Sharplin, I had spent a considerable sum in specialists's fees, without receiving any benefit whatever, but from the first treatment with Mr. Sharplin, my condition began to improve, and I have almost recovered my normal health."

A case of extreme nervousness was diagnosed as dating from a period of fifteen years earlier—the patient recognised the date as that of a severe mental shock. In such a case "Chang" gives powerful suggestive treatment to change the current of the patient's thoughts, in addition to magnetic passes for vitality. The patient complained of too rushing a life, and "Chang" replied: "When called upon for the manifold duties of life, perform what you have to do in a spirit of internal peace—spiritual quiet—and do your work reposefully, and in doing this you will get in touch with your real self; live in touch with your own spirit."

Treating a girl patient, who, from some inhibition in childhood, had become silent and taciturn, "Chang" compared her mind to a barn stacked to the roof with the year's harvest of rice. None had been used or given away, and when a new crop was ready there was no room, and the store got mouldy. His advice was:—"Give utterance to your thoughts, and you will make room for the new harvest. Free yourself and live. Keep before you the symbol of our lotus flower—at first it is a bud of no special attraction. It unfolds and shows four leaves, which enclose glorious colours. Then eight appear, and the beauty is enhanced; and so on to full growth—you, too, must open like this exquisite flower." In this it will be seen that "Chang" is not only a physical, but a spiritual healer—as all great healers are.

His diagnosis is usually done by "drawing off" the patient's magnetism by passes—he holds this in his hand as if examining



a physical object, concentrating deeply upon it, and then submits his diagnosis.

Sometimes simple herbal remedies are presented, but "Chang" says this is the treatment of a colleague, not his own—which is usually confined to the passes and suggestion.

After a year's work at the College with Mr. Sharplin, "Chang" began to take an interest in orthopædic treatment, and has become extremely expert in manipulative treatment and has done some remarkable work in cases where doctors have been unable to give patients any further help.

Many who are not physically ill, enjoy a chat with "Chang." He is always contained and quietly helpful.

It may be asked if anyone has sought to test out whether "Chang" has a definite knowledge of his own as a native of China. He has spoken of his wife and children as of this generation. His attitude under control is one of the greatest dignity, and this he never loses; minds of a deep philosophic bent thoroughly enjoy a chat with him, and find him equal to the occasion.

A member of the College invited a lady who had spent many years in China, and is one of the very few Europeans ever admitted to the close family life of the Chinese, to visit "Chang," as she might hear something of her friends in China during the recent troubles. Some time later, she had a letter from this lady who said she had visited the College, only giving the member's name. "Whether it was Mr. Sharplin or whether it was 'Chang,' I cannot say, but I *do* know that for nearly two hours I talked to my beloved husband, who died three years ago, and whose life-work was in China. He talked of matters so intimate and private, that only he could know, and nothing will shake my belief that he himself was there. I am now renewed and refreshed, and able to take up the burden of life again."

Mrs. H., who has had much experience with Mr. Sharplin's "guide" says:—"Chang" is a wonderful personality, and where he has made good contacts, something holy remains. He is reserved, retiring and shy, and is not easily known. But I found that he had a good sense of humour and our sittings are often very lively affairs. He has a great mind and truly learned, and my reports fail to do his communications justice. "Chang" is many-sided. He is a very fine clairvoyant, and I have had sittings with him as evidential as any with some of our best test mediums, but his chief work is his healing."

That he is a fine philosopher is indicated, not only in his earnest talks to students and his freedom in answering questions, but also in some fine proverbs—some of which may interest the readers who have followed this account of a healer whose acquaintance it is worth while making. These proverbs which arrive spontaneously are usually apt to the situation and have an Eastern flavour. Some of them are recognised as well-known Chinese proverbs.





MR. G. P. SHARPLIN.

Photograph taken by Mrs. E. Ford when "Chang," the medium's Chinese keeper was controlling.



## SOME OF "CHANG'S" PROVERBS.

"A Journey of a Thousand Miles is begun with One Step."

"Do not lace up your boots in a melon field, nor take off your hat under a plum tree, if you wish to avoid suspicion."

"A Man who journeys from home is judged on his travels by what he says and does, but at home he is judged by what he is."

"You can't change the wriggling of a Snake, even if you put it in a Bamboo Tube."

"He Who Speaks Not, Knows,

He Who Knows, Speaks Not."

"He who is put in charge of the Imperial Granary, boils for himself rice every night."

"It is far better to do one good deed at home, than to travel far to burn incense."

"Rotten wood cannot be carved."

"Patience, and a Mulberry leaf, will eventually make a fine Silk Coat."

"Even the lambs have the grace to suckle kneeling."

"He who climbs a mountain to catch fish,

He who enters water to cut down trees,

He who loses strength acquiring merit,

He is the man with empty hands and pocket."

"When the water in the river is shallow, the shrimps laugh at the dragons."

"He who takes the ox to the water, first wets his own feet."

"One small piece of tainted meat, spoils the whole meal."

"When the lips are gone the teeth are no longer protected from the cold."

"He who never entertains at home, never finds for himself a host upon his travels."

"No needle has two points."

"When the market is brisk the dealer does not stay to wash the mud off his turnips."

"A fly may travel hundreds of miles—in the tail of a steed."

Of this last proverb "Chang" said one wrote the first half of it on one page, and then turned over to complete it.



## “CHANG.”

A Note by G. R. S. MEAD (Editor of “The Quest”).

I got to know my friend Mr. G. Philip Sharplin originally some three or four years ago through the good services of the College. I was then suffering from an acute and painful disease of the bladder. My medical attendant, an old friend, very strongly urged a nursing home and operation. Inside, I doubted whether this was the only way. So taking my lay courage in both hands, I placed myself in Mr. Sharplin's hands—his competent, healing hands. For three weeks or more daily he treated me “magnetically”—to use the old-fashioned term—expelling foul products and supplying clean, healthy life-currents. The poison of the disease was thus gradually diminished, and with a few subsequent treatments from time to time at lengthening intervals, I at last made a complete recovery. Though Mr. Sharplin can heal without going into trance, in my case his good services were always reinforced in trance by his very competent helper and co-adjutor, “Chang.”

“Chang” is a Chinese gentleman, in the best sense of the term. He is also a Taoist priest, whose physical body was blown to pieces in the War on the Western front, where he was serving as Medical Chaplain to some Chinese labour units. The hospital to which he was attached was bombed. This is how he came in contact with our Western environment. He had already been trained in psychical healing in his own country by an experienced old Taoist abbot, and thus on his physical exit he found he could make use of his knowledge on the other side, especially with “shock” cases. Subsequently in quieter days, he found Mr. Sharplin, recognised his abilities, and through him has continued his healing work “here” with marked success.

During my treatments I got to know my good friend “Chang” intimately. I found him, as I found Mr. Sharplin, utterly honest, of markedly common sense and practical. Though not skilled in the deeper philosophy of his tradition, for his respected old teacher had told those of his pupils whom he had specialised in healing, to stick to their practical job and not overoccupy their mind with theory or research, “Chang,” nevertheless, has the spirit of the high teaching of the Tao in him. I have had very many sittings with “Chang” since. In them we have discussed and debated many things, and have tried together to get some clearer notions of the proximate states of the hither-hereafter with which he is acquainted, and of the *modus operandi* of his mediumistic healing activity.

But this is not all. “Chang” and I have, by high good fortune, come to know an old sage of the classical Taoist period, communication with whom is our constant delight. “Chang” is as keen on these conversations as myself. They instruct him concerning



much he could have studied "here," had he not been pigeon-holed or ear-marked by his teacher for healing work. The most delightful feature of these conversations is their genial atmosphere. It is healthy with sweet reasonableness, and charming because of the humility of one who is patently a genuine philosopher in the best sense, and spiced with the humour of a balanced and healthy mind. I have not pursued, as I might have done, and as I did at the beginning, the exploitation of his knowledge of that most ancient Chinese classic, "The Book of Change," in which he is intimately proficient, but have preferred to keep to more living interests.

It must not be supposed that our wise old friend is alone by himself in some removed or remote condition; on the contrary, as he tells us, he is in a state of most intimate at-one-ment with other great minds of ancient China. Most sceptical as I am as to all claims of communication with the great minds of the past, I am inclined to think that here there may be some measure of contact with the virtue of some such a mind. For it is not a question simply of my own considered judgment or intuitive feeling, but also the constant witnessing of the delight of "Chang," who is not only a Chinese, but of the tradition, and not an outsider, like myself, in the visits of our courteous and charming and cheerful old friend. And all this is due to my friend "down here," G. Philip Sharplin, without whom "Chang" and Co. would be out of action as far as I am concerned.

## "CHANG."

By ELIZABETH FORD.

I first became acquainted with "Chang" when driven by *malaise* to seek help from someone with medical knowledge. The practitioner upon whom I called was on his holiday, and knowing no other, and being desperate, I went straight to the British College and had the good fortune to learn that someone had given up a sitting and that the appointment was vacant. "Chang's" method of diagnosis is to read the condition of the aura from the hands, taking first one and then the other, perusing each carefully as if reading from a book. One hand apparently indicates the general condition of the sitter, and the other the particular disturbance that is causing trouble.

In my case he sensed an acute cerebral upset caused by a dislocated cervical vertebra; indicating in pantomime the exact locality of the damage and seeming by his expression to share all the pain I was feeling, and this before he had done anything more than inspect the hands. Probably an X-ray would have indicated the trouble just as well, but three minutes' inspection by "spirit eyes" and subsequent manipulation for twenty minutes did what would most likely have taken hours to accomplish in the ordinary way.



Since then I have sent many friends to him who have one and all benefited by his ministrations. Nothing is too large or too small for his attention, and the uttermost patience characterises his dealings with humanity. One young friend had suffered agonising headaches for fifteen years which no medical science had been able to alleviate. When in town for one week I persuaded her to have two treatments from "Chang," who, after locating three separate displacements of cartilage of the spine, manipulated them into place with his medium's nervously sensitive fingers. Seven months have elapsed since then, and during that period news from her has usually been contained on a postcard, "I don't know myself. No headaches!" Many of those who have gone to "Chang" for help have had spinal cartilage dislocations diagnosed, some quite simple, some more serious, but in every case treatment was successful. When I remonstrated with him that it seemed as if everyone had something wrong with the spine, he laughed and said, "Yes, and because the trouble is not directly localised by pain in the spine itself people ignore the close connection between it and the sympathetic nervous system, and medical science often assigns obscure causes for ailments that are simply derangements of the spinal column." Just here I would say that I read a week or two ago in an article by a doctor that it was amazing how many people had something wrong with their spine and knew nothing about it.

But physical healing is not the only help rendered by "Chang." His training in the Taoist Temples while on this earth has fitted him to read not only the physical but the spiritual aura that surrounds each one of us. With unerring accuracy he penetrates the crust of selfishness, apathy and spiritual vanity that contribute largely to the physical illnesses that we bring to him for treatment. He detects the needs of the soul, and gives the advice which, though perhaps not always in accord with what we would like to hear, is yet always fitting to the need. Patiently he works to enlarge our horizon, and is never satisfied until he has made us see the inevitable connection between body and soul, and that there is no health for one without the other. He pours out the wisdom garnered in that spiritual storehouse of which he has the key. This wisdom is not merely vague and abstract—obscured by mystical platitudes—but simplified and adapted to each one's need and capacity to receive and absorb. With counsel keen but kindly, courageous and hopeful, calm in censure, dignified in reproof, he looks with Oriental patience on the ignorance of those human beings with whom he is brought into touch when contacting with this world. Of his "instrument" it may be said that he is a normal, healthy, ethically living personality, with a gift of magnetic healing of his own, the very type whom it would be quite natural to suppose that a spirit entity of the calibre of "Chang" would select as a suitable medium through which to fulfil his desire to assist humanity.



## A CASE OF PSYCHIC HEALING.

HELEN C. LAMBERT.

This lady is the authoress of *A General Survey of Psychic Phenomena* and has acted as recorder for Dr. Bull, New York, in his treatment of insanes, as previously mentioned in this magazine. She is a most careful and level-headed writer.

The young people concerned in this record are, I think, the most normal and well-balanced persons of my acquaintance, and I have known them since their early childhood. While they have shown a kindly attitude toward my pursuits through affection for me, neither has had any personal interest in Psychical Research, nor did I suppose, until recently, that they had given more than a passing thought to my work with Dr. Bull.

Mr. Z. (Pseudonym) is twenty-six years old and his wife, twenty-four. They have been married five years and have two children, a boy of three-and-a-half, and a little girl nearly two years old. After their marriage Mr. and Mrs. Z. lived in a New York apartment. They spent the months of April and May, 1927, in Europe, during which time I was asked to stay with the children, at their apartment.

The children's nurse is a coloured woman of exceptional character and intelligence, and is a graduate trained nurse from an English hospital in the West Indies. During my stay at the apartment I often worked very late at night in a study situated at quite a distance from the nursery. No matter how late I retired to my room, which was near the nursery, I noticed that Gertrude, the nurse, never put out her light until I was in bed. When I asked if I disturbed her, or if she were waiting up for me, I received an evasive reply. The apartment is a large one, and I sometimes felt a little lonely, late at night, while working so far from Gertrude and the children. Once or twice I wondered whether she felt lonely, or, possibly, felt troubled by the memory of a tragedy which had occurred there shortly before the birth of the little girl. In fact, I myself, occasionally felt an impression of it, and during the second month of my stay at the apartment I made a practice of asking that the soul who had passed might find peace.

The tragedy occurred on November 14th, 1925. A maid V., who was much attached to Mrs. Z. and the little boy, accidentally set fire to her clothing and was burned to death while Mrs. Z. made an effort to hold her and smother the flames. I cannot state positively that the medium, Mrs. Duke, never heard of this incident, as it was mentioned, briefly, in the newspapers. I do not think she had heard me speak of the nurse, but neither can I state positively that she had never heard her name. Certainly she did not know that the nurse had had trouble with her knees, nor had she met Mr. or Mrs. Z. or any of their household.



In September, 1927, Mr. Z. purchased a house in the country. The house was about four years old, and had only been occupied for two or three months each year, by the owner and his wife, who had no family. Before moving into the new home Mr. Z. came to me and astonished me by requesting that I ask Dr. Titus Bull and his medium, Mrs. Duke, to visit the house and ascertain whether it was free from psychic impressions which might have been left by the former occupants. He seemed very much in earnest about this, saying whimsically that he wanted no psychic germs about a place to which he was taking his wife and children.

Dr. Bull seemed much amused at the request, but when I assured him that I thought Mr. Z. displayed very good judgment in making it, he readily agreed to go with me whenever it could be arranged. However, this visit was delayed, for various reasons, until after the Z.'s had been installed in their new home for more than two weeks. In the meantime I had been to see them, and found Mr. Z. much worried about his wife and the little girl. For several years, Mrs. Z. has had hay fever, and at the time of my visit it had become so violent that she was very much exhausted. The little girl, who always had been of an unusually sunny disposition, had, since her arrival in the country, become very irritable and indulged in frequent fits of violent screaming. The nurse appeared to be depressed, continued to keep a light burning in the nursery all night, and only slept towards morning.

A few days after my visit, Dr. Bull, Mrs. Duke and I went to hold our sitting with Mr. Z. Mrs. Z. was not at home, but her husband said she was utterly wretched and exhausted from paroxysms of choking and sneezing, and could not use her eyes at all. The nurse and children were at home, although we did not see them until after the sitting. The nurse did not know the object of our visit, but supposed merely that I had brought some friends to tea.

#### SITTING.

(Mr. Z.'s living-room, 3 p.m. Present :—Mrs. Duke (Medium), Dr. Bull, Mr. Z. and Recorder (H.C.L.).)

Mrs. D. (Control—J. H. H.): Greetings and blessings! This is a real chair, Bull. I can sit here without putting the Instrument (Note 1) all out of shape, and get in a favourite position, too. There are two conditions that I think we can quite quickly handle. One is part of an old hang-over, and the other is connected with this particular place. (Jerks and frowns painfully.) I will handle the old one first, if you please.

Dr. B.: Very well.

Mrs. D. (Control—J. H. H.): An attempt was made, before, to handle this particular situation, but was not fully completed. Do you understand? There is an old employee in whose passing there was quite a shock. You will notice the symptoms for awhile, in the breathing. Quick breathing and excitement.



Mrs. D. (Change of Control—V.): I can't forget it! I can't forget it! (Struggles and chokes). I can't forget it. I can't. I want to and I can't. Oh, I am dying! Oh, I am dying! Oh, I can't understand! (Sobs and convulsive writhing).

Dr. B.: (Goes to medium and quiets her, speaking in such low tones that Recorder cannot catch them. Holds medium's hands until she grows calm.)

You have just lost your physical body, you know.

Mrs. D. (Control—V.): I can't, oh, I can't! (Pause.) I am better now. I like to be with the Mistress and the children. Who are you? Why are you putting me out? It is so hot! It is so hot! (Pause.) I am going to get help.

Dr. B.: Do you know where you were last? Do you know where you are now?

Mrs. D. (Control—V.): It has been a year and a month since I was in another place (Note 2). I can breathe better, and I'm not all filled up, now. I don't want to hurt anybody—I love the Mistress and the children. I was frightened at first. I am not so hot, now.

Dr. B.: Do you know how you are talking to me?

Mrs. D. (Control—V.): He told me.

Dr. B.: Now, don't you see how you might hurt somebody? You must learn how to bring happiness into this house instead of fear.

Mrs. D. (Control—V.): They are going to take something away. I don't know how I got here. There's another worried lady I found up in the other room. She was worried over the little child that was awfully sick (Note 3). I don't know whether she stayed here all the time, but she was worried over a little child. I am better. I will try very hard.

Dr. B.: If you try very hard and ask for help, it will be given.

Mrs. D. (Control—V.): I don't want to cause any trouble to the Master; they were all good to me.

Dr. B.: Can you see him?

Mrs. D. (Control—V.): I don't see anybody now, but I know who you are. I went so quickly, but the horror comes over me. Oh, it was so awful! I try so hard. I don't need to get all like that inside (placing hand on chest). Do I? I will come back in a little while and tell you some more.

Dr. B.: That is right.

Mrs. D. (Control—V.): I am really getting better. Thank you very much. It's lighter now. It won't come back any more?

Dr. B.: That depends upon you. If you will follow instructions you will grow better and better.

Mrs. D. (Control—V.): I think I understand. It isn't exactly the way I was taught. It was very dark, but it's getting lighter.

Dr. B.: The light comes from within.

Mrs. D. (Control): I don't ever have to be that way again.



Sometimes I thought I was almost well again and then it seemed to come back. Could I be still a little while? (Pause.) The lights are all changing. It was very dark for awhile and then it was going, and now it is very light. It is so nice here. I have been talking with your friend. He says that there is nothing we do that they won't forgive us if we ask. That there aren't any more mortal sins (Note 4). Now I feel better I will tell you something that I feel all you people ought to know. I am going away, really away. There is an old gentleman comes around and tries to tell everybody what to do. Did you know that?

Dr. B. : No.

Mrs. D. (Control—V.) : He was quite old. And there is a very sweet, nice lady comes with him. Then there is a tall, very nice man. He tries to keep everything nice and quiet, but I don't like the old man. He is butting into everything. He is "nosey," the ones where I am, say. (Smiles.) Your friend says this is all part of just an old clearing up; that it isn't so bad as it sounds; that it is just a part of the finish. A clearing up. And that I am going away, and I can take the other little child with me. There is a little child. Didn't I tell you? Upstairs.

Dr. B. : You mean a spirit child?

Mrs. D. (Control—V.) : Yes. Isn't that what you call them? I love children (Note 5). I don't know how it came there; it was there when I came to this house. I don't know how I came; I just found myself here. I like it.

Dr. B. : Didn't you come here with someone?

Mrs. D. (Control—V.) : I must have, but I don't know. I like to stay near the children and the Mistress, but I don't want to make anyone nervous or sick. I am going, but I can take the other little baby with me. All right. That's all I have to do—just take the baby with me. The other things they will attend to, with you. But I don't like that old man. He's always butting in. I don't think he's nice, anyhow. He belongs to you people. The only ones who belong to the people who were here are the ones that worried about the baby; and if the baby stayed it would make the other baby more irritable. Is it true that the Mistress gets a little bit irritable and gloomy and you don't know what makes her?

Mr. Z. : Yes.

Mrs. D. (Control—V.) : They say I did it. I am going away. My head is better, too. You know I choked all up. I was in an accident. I don't like to think about it, but I am trying to tell you about it. I was all filled up so I couldn't breathe. Good-bye. God bless you all; and thank you all. You were all very good to me. I know you so much better now, just staying near you.

Mrs. D. (Impressions) : Somebody suffocated with smoke. The child she speaks of is around eighteen months old. It was sickly,



and they spoiled it very much, and it was cross and irritable. There is an old man with heavy eyebrows and he is in the habit of lowering them. It is a nervous habit; a twitching. He is not particularly anxious to come through. (Long pause.) This man is a force that had a nervous disorder connected with locomotion. He says to me just now that if I told any more about him he would twist my arm off for me.

Mrs. D. (Control—Rector. Medium rises making sign of cross with forefinger): Greetings, in the name of the Father, Son, and Holy Ghost, I, the Messenger, bring the small Cross (Rector's symbol). In the name of Imperator, I bring the assurance that if you will all sit quietly for a few moments, the force will be taken away. Enough has been said and indicated without opening up more of the family connection. Is this satisfactory?

Dr. B.: It is, to me.

Mrs. D. (Change of Control—Woman): I didn't know you before; I feel I know you now. (Rising and taking Recorders' left hand, with smile). I am so glad! I am Susan. I want to hurry; I am in a hurry for I am going, too. I didn't know whether I could step in and say "Greetings." I am happy. I am to go with them. Oh my! How crotchety he is! I have to go with him. I am going to have a good time! We women have to help.

Rec.: Perhaps he'll be less crotchety now you have met our friends.

Mrs. D. (Control—Susan): You have quite an army of them. I have met quite a lot of them. I am so glad you came; I grew very weary tending his tantrums. Now I have a good breath I will go. And I think things will clear up. We will take all the family away for awhile. We have quite a family. At least, they lived, while they lived. I think that Gertrude will be better now. You know she feels. She doesn't know, but she will be better. She will be better when everything is cleared out. She's afraid. She's afraid of all that she feels and doesn't know. It wouldn't be wise to tell her much. You know she will be better. She needs a little—it is a little hard for Gertrude to get around. Is it under here? (Right knee.) She does everything because she wouldn't want to give in. But I think she will be better; better all through. Don't you think some little clearing water would be good for her? She's a little disturbed all through. I think a little clearing water would be good.

Dr. B.: Has she been affected by the entities?

Mrs. D. (Control—Susan): She hasn't been just comfortable about all these dreads, and feels these things, but she doesn't think it wise to talk about them. She feels all these things that are going on, and she's worried when they happen; and she's worried about the child. I don't suppose you could tell her about the clearing water? Oh, I know. Oh, boys!



I know! Helen could tell her because she could put it just right. Just tell her that we wish that she would be a little better built up. I think we can safely leave it to you. You didn't think I was meddlesome, did you? I tried to get him to go away. I wish I could tell you names. I said "Aunt Susan." Yes. You know, I am not sure. I will try and put it better.

Mrs. D. (Impressions): I get it that she is on Mrs. Z.'s side.

Mrs. D. (Control—Susan): Suppose you were to have a grandfather, and your grandfather had a brother. Now I am not sure, but it is that kind of relationship. But it isn't important. The important thing is to get that bad boy of mine away from here. He is not really my "boy"; he is my husband.

Dr. B.: There must be true love, if you are so faithful.

Mrs. D. (Control—Susan): We are all faithful to our own, even if other people don't like them. We are all like that. This lady (Rec.) had lots to put up with, with her men. Yes, he (Mr. Z.) is a sort of cousin of mine, isn't he, by marriage?

Mr. Z.: I wish we could find out whether someone brings the "sneezes." (Allusion to Mrs. Z.'s hay fever paroxysms.)

Mrs. D. (Impressions): There is one of them; but you can't get at it now, this way. You know, before the trouble starts with Mrs. Z. don't the eyes water this way? (Medium's eyes stream.) There's someone that gets close to her that makes it worse. But I think it would be wise to leave her alone for the present. Would you be willing to do that?

Mr. Z.: I am willing to leave it to the group. It is for them to say, of course. And I thank them for their efforts in our behalf.

Note 1. J. H. H. speaks of the medium as the "instrument." When J. H. H. is in control, the medium usually sits in a lounging, and very masculine attitude, which, as she is not very tall, requires a foot-rest for her comfort.

Note 2. A year and a month ago, the Z. family were just leaving the seaside where they had a house for the summer.

Note 3. This does not refer to the Z.'s child who is very healthy.

Note 4. The other maids seemed inclined to ostracise this girl. One of them told me that she had had an illegitimate child, which was a poor excuse for shunning her, as I happened to know that one of the others had one. I do not know whether this was true of V. However, we all remarked that beside being timid, V. often appeared obsessed by some fear. She was a gentle, affectionate girl, younger than the others.

Note 5. V. was especially fond of children. After her death I found that she had carried a snap-shot of the little Z. boy in her pocket-book, as though she treasured it.

Note 6. During the previous winter Gertrude was under the doctor's care for trouble with her knees. The right knee was the more troublesome of the two. The doctor advised her to continue taking something to counteract acidity.

Note 7. The attacks were preceded by watering of eyes, which were very much affected.



Two days after the sitting, Mr. Z. telephoned me to say that his wife had returned soon after we left and that she had not had an attack of choking and sneezing since that time, and was using her eyes without discomfort. He added that the little girl had not had one of her fits of screaming and was serene and good tempered as she had been before going to the country. After continuing to receive similar reports, although the hay fever was not over, I went, just a week after the sitting, to see the Z. family. Mrs. Z. looked better than I had seen her in months. Her eyes were bright and clear and her breathing normal. The baby was her sunny, happy self again.

During the visit the nurse came to my room and said: "Mrs. Lambert, I must talk to you. I was so disappointed not to have a chance to see you alone that day you came to tea with that lady and Dr. Bull. I can't stand it any longer without speaking, and my master and mistress are so young, it isn't right to worry them. But I am so afraid for my baby!" She went on to tell me that the reason she had kept the light burning at the apartment was because of a slender, dim form that came to the nursery at night and bent over the children. She described this figure as about the size and height of the maid who had been burned, but added that its presence, while startling to her, did not seem to disturb the children, and that she had hoped that it would not appear at all in the new home. "But now," she said, "it is worse than ever. Beside that figure there is another one, a big woman in a black skirt and white waist. And whenever that big woman bends over my baby she wakes up and screams for an hour." She added that when this figure approached the boy's bed he did not waken, but pushed it off with his hand, saying, "go away."

I asked Gertrude whether she had seen these apparitions since the day Dr. Bull had come with me. She replied that she had not, but as they had come nearly every night before that, she still stayed awake until daylight, ready to snatch the little girl from her bed before the large woman woke her, as she was always expecting a repetition of the experience. She said that she had been distressed at the child's increasing irritability and felt sure that it was due to the presence of this larger woman whom she had described to me.

In view of what the nurse had told me, I thought it best to tell her what the object of our visit had been, and that the assurance had been given that these disturbances would be removed. She was overjoyed to have this encouragement, and promised that she would put out her light early and go to sleep without fear, but that she would let me know if, at any time, either apparition were seen again. She also admitted that she had neglected to take the lemon juice or lithia water which the doctor had recommended, and that her knees, while not painful as last year, were



growing a little stiff. I have continued to see her from time to time, and up to the present (February, 1928), there has been no repetition of her unpleasant experience.

The mystery of the large woman and little child continued to puzzle me, as I knew the former owners of the house had no family. One day when Mr. Z. was showing me the basement, I remarked on the unusually massive masonry of the foundations and asked him why he supposed the former owner had been so eccentric as to build a magnificent stone fireplace in the cellar. He replied that the house was built upon the foundations of an old farm house, and that the stone fireplace was once a part of the old kitchen. On inquiring among the country people I found a man who recalled the old farm house but could not remember the name of the family who had occupied it. He said that all he remembered of them was that there was a baby in the house. Unless, at some future time, I am able to ascertain the name, further data such as records of deaths, are not obtainable. As to the old couple said to be on Mrs. Z.'s side of the family, the difficulty of identifying them is equally great. Mrs. Z.'s mother was left an orphan in infancy, and the uncle and aunt who brought her up died when she was quiet young. None of the father's relatives live in this country and she scarcely knows them. The above record is not offered as evidential of identity, but for its interest as a case of psychic healing—the relief of hay fever at its most violent stage, in one sitting, and without the presence of the patient; and also the striking incident of the nurse's story which accords with the statements of the medium. It will be interesting to note whether the hay fever returns to Mrs. Z. again next year.

February 22nd, 1928.

This is to state that Mrs. Helen C. Lambert has reported correctly our sitting of September 30th, 1928. To the best of our belief her replies to your questions are accurate. Previous to the sitting, Mrs. Duke had met none of our household, and we have no reason to think that she knows anyone of our acquaintance excepting Mrs. Helen C. Lambert and Dr. Titus Bull, or that she had any knowledge of our family affairs, or the names of any members of the household.

TERESA M. LAMBERT,  
GERTRUDE BURKE,  
(Trained Nurse),  
J. W. LAMBERT,  
TITUS BULL, M.D.



## A PSYCHICALLY DISTURBED HOUSE, AND A COLLEGE INVESTIGATION.

By J. HEWAT MCKENZIE.

Quite recently a Mrs. X. wrote *re* a disturbed condition in the house she occupied, and asked for assistance in investigating the matter. An appointment was made, and on Sunday, March 17th, Mrs. Hewat McKenzie and myself, accompanied by a College trance medium, visited the scene of the disturbance. Mrs. X. had stated that during her three months' residence in the house, unaccountable noises had been heard, doors opened of themselves, things disappeared and returned, also a bad smell in an upstairs room and a dragging sound had been noticed, and steps on the stairs and heavy breathing. Mrs. X. said she had often tried to locate the noises at the moment of their occurrence, but had never found anything disturbed. She is a breeder of dogs, and a main trouble was that since coming to the house, seven valuable dogs had died, "withered away," as she described it; the vet. could not explain the sickness in any of the cases, it was said, as the animals had passed the usual period of distemper. Another dog was ill at the time of our visit, and she stated that her child, a girl of 8-9 years, had also been poorly. A daily maid—a girl of seventeen—was in the house, and sometimes slept there. She seemed an intelligent, bright girl.

The medium did not know where she was being taken by us, and only told that she was to assist in investigating some psychic disturbances, such as she had helped me with on other occasions.

Mrs. X. greeted us, and we prepared for a sitting at 4 p.m. in a small parlour under the bedroom where most noise had been heard. The house is a small eight-roomed, semi-detached in a new road.

"U," the medium's "guide," took control, and immediately began to probe the conditions in a very thorough way. He said the causes of disturbances were three:—

*The first condition* was that Mrs. X. herself was very medium-istic, and could get physical phenomena or voices, and had a nature which tended to introspection. (Mrs. X. implied to us previous to sitting that she knew very little about psychic matters; much later, after the medium had spoken of her powers, she acknowledged she had been long interested.)

*The second condition* said the "guide," related to a man of mid life, who had died suddenly. He had a nature which was rather animalish, was interested in animals, and had had much to do with them earlier in life. He had a dual character, could be bright and interesting, and on the other hand was lascivious



and had strong passions. He had not passed over long—about six or seven years. He was described as robust, with florid complexion, and sandy haired; a military condition for a short time in his life, was noted. He drank a good deal in life, and some condition seemed to be drawing him to the place. He seemed specially attracted to the dogs; “U” seemed to see two spirit dogs with him, and he seemed to be able to draw psychic force from Mrs. X. and the living dogs. A name “Dick” or “Richard” was given. (Mrs. X. did not recognise the description.)

“U” then addressed himself to find out why this man was about the house, and said that contacts of Mrs. X. in Wales had made it possible for him to attach himself to her, as well as a previous condition which drew him to the house. A double name of someone passed over was given as a link. Mrs. X. said she had known a friend, one of this name, very well. It was through this acquaintance, said “U.,” that the communicator had been drawn to her house, as he also had known this person.

A strong Keltic condition was noted by the control, “U.” (Mrs. X. acknowledged that she was Welsh—a fact not known to us.) As another link, it was said two people had passed out in Gloucester, well known to Mrs. X. and to her family, and to the other person mentioned. (This was acknowledged correct by Mrs. X.)

Having now proved to Mrs. X. that the sandy-haired man, though unknown to her, had some connection with her through mutual acquaintance, “U.” returned to the condition, which had brought this man and held him there. He described a young girl, who had passed out in the house—eighteen to twenty-two years; her family were Welsh too. (A surname was given and recognised by Mrs. X.) She died of consumption comparatively recently; she was well known to the sandy-haired man—was, in fact, his sweetheart. (Mrs. X. said she had heard of people of the name who occupied the house about ten months ago, whose daughter had died under such conditions—one parent had died since, she believed, and she did not know where the other parent had gone.) “U.” said it was his association with this girl which drew the sandy-haired man, and the dogs and Mrs. X.’s own psychic powers made it possible for him to remain. The sickness of the dogs had been mentioned by Mrs. X. in the medium’s presence, and “U.” asked if the dogs which became ill were very frightened and depressed. (Mrs. X. said, “Yes, very frightened at noises and sounds.”) “U.” said that psychic force was being drawn from the dogs by this man, and that the two spirit dogs accompanying him seemed to be used in some way to attract the living dogs.

“U.” proceeded to deal with the *third condition*. Nothing had been said as to whether Mrs. X. was a widow or not, but the control began to describe a man whom he claimed to be Mrs.



X.'s late husband, and gave details of a very unhappy married life, that he had much trouble with his head—been breaking up for some time—and had passed out suddenly; it was noted that he was very fond of folk lore (acknowledged by Mrs. X., who volunteered that her husband had been a heavy drinker and their life together very unhappy). "U." said this man was very strongly concerned in the condition of the house. He would not wilfully do any harm, but would not help even if he saw things go wrong with his wife because of the old unhappy condition; would rather take the attitude, "Let it go on—serves her right"; he was rather cunning, and had a streak of cruelty in his nature; (acknowledged by Mrs. X.).

"U." deplored the whole difficult "other side" conditions round Mrs. X. and her house, and said he must try to find some help.

He next described an old gentleman—named ———. (Mrs. X. acknowledged this as her grandfather). Then "Ellen," an elderly woman—no relation—was mentioned. (Mrs. X. said "Ellen" had been a friend and "U." said Mrs. X. seemed to have a few acquaintances interested in her on the "other side," but that contact with relations was almost nil.) He asked Mrs. X. "Were you high-spirited, and broke with all your relations?" (Mrs. X.: "Yes, I left home at sixteen, and have had nothing to do with any of them since").

"U." stated that he often found that if he could get a mother's help on the "other side," it made a good nucleus to withstand bad conditions, but when he came to look for this in Mrs. X.'s case, it was not available. He described her mother—that she had passed quite young after great physical trouble and other unhappiness, and that the grandfather (described above), refused to allow her to come near—"She had endured enough in her life time," he said. (Mrs. X. acknowledged her mother had died young—at Mrs. X.'s birth—and that she had been told that her mother had ten years of hell previous to that.)

"U." then said that he must relinquish all thoughts of help from family or friends; if any was available it would be but weak as against the other disturbing group, who were very strong and entrenched. He then began to speak of Mrs. X.'s child. (Mrs. X. had mentioned on our arrival that she had a girl who was poorly, but we had not seen her, or heard anything about her.) "U." indicated that Mrs. X.'s husband was very close to this girl, that her temperament was very difficult. She was psychic and over-developed for her years—a very unkind child—even spiteful—would bite and scratch and be cruel to animals. (Mrs. X. acknowledged that the girl, though only eight or nine, was quite out of control and had the character described.) "U.": "She is being acted upon by her father from the 'other side,' who wishes her to be sent away to school, away from her mother; this



influence will continue, it should be broken up by sending her away."

Another difficult condition was also mentioned in the environment—an elderly relative of Mrs. X. who had taken his own life; a very masterful man—would not help anyone. A name was given, and Mrs. X. acknowledged a cousin of this surname, who took his life and was of the character described). "He is concerned in the condition, and does not help," said "U." He then asked Mrs. X. if she had had a bad illness three years ago and said that some of the psychic trouble dated from that time when she was very despondent." (Mrs. X. acknowledged the date and this condition.)

Another man was described. (Mrs. X. said she knew one of that name, but did not know if he was alive. He had wanted to marry her after her husband's death, but she refused, as he was a heavy drinker. He had threatened her life often, and finally cursed her and said she and her dogs would never prosper.) "U." seemed to think that he had passed over, and that he would be inclined to join with "Ellen" and one or two others to help Mrs. X. in her present condition. (Mrs. X. was rather inclined to think he would be against her much more than her husband, unhappy as their life had been.)

This analysis took about one-and-a-half hours, "U." saying that he must probe all the conditions to see if any help was forthcoming, but he had to acknowledge that he had found very little. I said if "U." would permit it, I should like to speak with the sandy-haired man and the husband, if they might be allowed to control the medium, to see if reason could be brought to bear upon them. "U." said this would be helpful, and Mrs. X. was asked to leave the room for a little. "U." then stated that Mrs. X.'s own condition and attitude helped the disturbances. Her own mental history was not too strong, and she suffered from repressions. The child was almost obsessed by the father, and was thoroughly disloyal to her mother.

"U." retired, and the medium was controlled by a rather easy rollicking individual, who seemed to feel at home. He controlled the medium to walk about the room, laughed a great deal, and was very gay. I tried to get into conversation with him, by drawing attention to the woman's clothes he wore, for he seemed unaware that he had passed over. "What's the rig out—what game are you up to," he said, but did not seem to take in his condition, and said he was quite happy there—the woman didn't mind him about. Then he suddenly clutched the mantelpiece and said, "But where are the ornaments, the pictures?" (There were no ornaments or pictures in room.) He walked round room, feeling the walls, crying, "And where is the cabinet where the old man kept a drink—where is the old man and Kate?" We told him all had gone, and furniture too, but



he insisted that his sweetheart was in the room above, and that if we listened, we could hear her knock on floor for him; that he came to look after her dogs. He had seen her, he said, but hadn't spoken to her as she had got annoyed with him, but that she always knocked.

I explained his condition to him further—told him I was a doctor who had come to help him, and that he was only doing harm in the house, but that if he wished he could find his sweetheart, who had died since his own passing. I advised him to try to find his mother and get her help, that there was nothing to hold him to the house now his sweetheart had gone. (A dog barked loudly somewhere at that moment, and the communicator withdrew, but not before we noticed that a quieter condition had come upon him. His last remark was, "Aren't you going to say a prayer for me?")

Shortly another person controlled who said he was the husband. The medium seemed to be in pain—held her abdomen and rubbed it. His first words were, "I believe she poisoned me," using a term of opprobrium. I responded, "You seem to have treated your wife badly." "Don't believe her," he said, "I wasn't a saint, but she was lying, deceitful, hard, cursed my life; how I hate her." I asked, "Why didn't you leave her?" "I did, but came back because of the kid. I want to take her here, I won't have her left with that woman." I reasoned with him—pointing out that the child had her life to live, and that he was only piling up his own unhappiness by such thought and action. He would not yield, but agreed if the child could be got away from her mother, he would cease to trouble, otherwise he would go on till he brought the child to himself. "He'd be even with his wife, curse her." This communicator seemed quite aware that he was out of the body and left with my promise to give the message to Mrs. X. and see what could be done about the child. "U." now took control again, and said all this uncontrolled, ignorant passion was very terrible, and drew to itself powerful elemental forces of a low order. (He gave me a message from J.H.H. who had discussed similar cases with me at previous sittings with the medium.

"U." said the sandy-haired man had been awakened and would not cause more trouble, he thought; and if the woman would help by sending the child to school, the father would be appeased, but that everything now depended upon herself. He said the only help against such an evil condition was consistent and powerful good thought to break it up, and asked us to help, by making an invocation then and there to assist in clearing conditions. I did so, and "U." himself offered a very beautiful prayer to the same end.

At 6 p.m. the medium came out of trance, and seemed all right.



Mrs. X. was called in, and I told her what had taken place with the sandy-haired man, who had only been held by a former condition and had now realised this, and also the conversation with her husband whose fury was still unabated. I asked Mrs. X. if he had had trouble in abdomen. (She said he had a very bad war wound there up to his death, but that he died of pneumonia suddenly. He had left her once to go to someone else, but returned. That he was fairly fond of the child, but absolutely hated herself.) All this verified what he had told us under control.

Mrs. X. said she would be willing to let the child go to school, as she was quite out of hand, but she could not afford it. The loss of the dogs, and other previous losses, had caused her financial distress. She longed to get away from the house, but was bound by a lease. Said that two previous tenants had been in the house, and she had heard they had only stayed a month or two, and had gone, and thought they must have been disturbed too, but there was no confirmation of this, except local gossip.

I counselled her, and asked her to use her own thought forces, to keep in contact with all that was best and not be overborne by the other aspects, now that she knew what had been going on. I have an idea that she had been using psychic forces carelessly, and was herself responsible for a good deal.

Mrs. X. seemed grateful for the visit, and thanked the medium warmly for the excellent evidential matter obtained in sitting.

Subsequent letters from Mrs. X. said conditions were still bad as to the animals, and the letters showed an unwillingness, apart from monetary considerations, to send the child away. There was a general disposition and not an unnatural one to consider herself very badly treated. Later she wrote that she was trying to get the child away to school.

I was much impressed with the fine way in which "U.," the medium's "guide," handled the case. Without the psychic faculty to reveal this very bad family history which had created a veritable "hell" round about the present descendants, no suggestion of help could be offered. The case was certainly a warning as to the inner plane conditions which can be set up by wrong-living, discord, and hateful thoughts, which in so many cases of annoying psychic disturbance I have found to be at the root of such matters. Not until some more powerful spiritual force arrives, or some wrong is righted, are these relieved.



## HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.

By the EDITOR.

It is an amazing thing that any easy material solution to great social problems is accepted without thought by those who wish to refer the decline and fall of great empires to some non-human and unpreventable cause. In an able lecture *On Some Factors in the Decline of Nations*, given to the Institute of Hygiene on April 25th, 1929, Sir Thomas Oliver, Vice-chancellor of the University of Durham said that malaria was a chief cause of the ruin of Greece. He is reported as saying that malaria became prevalent in Greece about 400 B.C. I do not know on what data this statement is founded, and Sir Thomas does not give it as the sole cause. He says that "The Greek had lost not only his religion, but also his faith, and without faith in something higher than itself no nation can long survive." I assume that speaking to the Institute of Hygiene Sir Thomas felt bound to bring in a material cause; but he must be well aware that only moral causes can bring down a nation.

Infanticide, slavery, luxury, scepticism and political faction were the real causes; and the assistance given to Carthage in the Punic wars brought the Greek kingdoms into collision with Rome. The story of Hellenic degeneracy may be read in Professor Mahaffy's *Greek Life and Thought*. He selects as typical this phrase from the Greek historian Polybius: "Public men among the Greeks, if they be trusted with but one talent, though you take ten copies of the deed and affix ten seals and have twenty witnesses, cannot keep their trust." (p. 563.)

The Decline and Fall of Rome which has such abundant lessons for us at the present day, is similarly traced to the prevalence of the mosquito in the Campagna! Surely these are figments of an age which would fain refer all misfortunes to anything but their true causes. Gibbon's 31st chapter is the answer to these easy ascriptions of moral degeneracy to physical causes, made to relieve men from the responsibility for their own acts.

The number of houses in Rome in the reign of Theodosius was 1,780 *domus* or great houses and 46,602 *insulæ* into which the plebeian population were kennelled. The ordinary rent of the several apartments of an insula was from 40,000 sesterces (£300-£400), a sum which proves the large extent and high value of these common buildings. Petronius' description (circ. 95-97) perfectly tallies with the complaints of Juvenal. "The greater part of the nobles who dissipated their fortunes in profuse luxury found themselves poor in the midst of wealth, and idle in a



constant round of dissipation. Their desires were continually gratified by the labour of a thousand hands; of the numerous train of their domestic slaves who were actuated by the fear of punishment; and of the various professions of artificers and merchants who were more powerfully impelled by the hopes of gain." (Gibbon ii. 174.) The causes detailed by Gibbon are repeated and enlarged by H. F. Pelham, LL.D., D.C.L. whose admirable article "Rome" in the *Encycl. Brit.*, p. 636 says:

"The wealth derived from the provinces was freely spent in bribery and the populace of Rome was encouraged to claim as the price of its support, a share in the spoils of empire . . . . The Roman citizen was confronted with new doctrines in politics and religion, and initiated into the speculations of critical philosophy. Under the influence of this powerful solvent the fabric of tradition embodied in the *mos majorum* fell to pieces; a revolt set in against Roman discipline and Roman traditions of self-effacement, and the craving for individual distinction asserted itself with irresistible vehemence. As it had been in the days of the "Sophistic" movement at Athens, so it was now with Rome; a higher education which, owing to its expense, was necessarily confined to the wealthier classes, interposed between the higher and lower ranks of society, a barrier even more effectual than that set up by differences of material condition, and by releasing the individual from the trammels of traditional morality gave his ambition free course."

But in a materialistic age the natural sequence of degeneracy which follows from the abandonment of faith, not in religion, but in any superior power, is disregarded, and the fall of Rome which was the *inevitable* consequence of a population released from all morality, is now referred to the mosquito!

Whether actuated by personal desire or by the recognition of imperative national need, Frederic W. H. Myers embarked on the study of the only evidence in the legal sense of that word that we have of the continuance of life beyond the grave. His executors published his classical work in 1903, two years after his death on January 17th, 1901.

It opens with the statement (p. 7) "If a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now."

The method by which he has tested his enquiry is the Experimental Method of modern science—an entirely dispassionate, patient, and systematic interrogation of Nature; such careful experiment and cumulative record as can elicit from her slightest indications, the deepest truths. The question most momentous for man is whether or not he is an immortal soul, or, to avoid the word "immortal" which belongs to the Infinite—whether or not his personality involves any element which can survive bodily death.



Telepathy and telesthesia—the perception of thoughts and distant scenes without the agency of the recognised organs of sense—those faculties suggest either incalculable extensions of our own mental powers, or else the influence upon us of minds freer and less trammelled than our own. He adds “I think that almost continuous spirit-intervention and spirit-guidance is at once rendered necessary if the sub-liminal faculties for which I argue are denied to man.” This we may readily admit, but with the proviso that if these faculties are existent, as we know they are, they demonstrate man as a spirit here and now, and therefore gifted with powers now in germ which will and must be developed in his disembodied state, as the wings of the butterfly are developed from their germs latent in the grub.

With the material at his disposal Myers distinctly proved, not only that by the phenomena of sleep, the hypnotic facts, the sub-conscious aspects of genius, sensory automatisms, and even the apparitions of distant persons mainly at moments of crisis or at the time of death, or after, are separated by no clear line from the experimentally induced projection of a man's phantasmal figure. Thus far the series of phenomena is plainly continuous, and it remains continuous as we pass from apparitions coincident with crisis—crises often involving great danger or even apparent death—to apparitions coincident with the coma which frequently precedes death, or with the moment of death itself. (p. 25.)

And thus we come face to face with the supreme problem—if not of all theoretical knowledge, at least of all knowledge which bears upon the fate and duty of man. The theoretical question of primary importance may be simply that of the existence or non-existence of a spiritual world. The human or practical question of supreme importance is that of man's presence or portion in that world, if it does exist. To prove that telepathy involves a spiritual environment would be at once to lift our knowledge of the Cosmos to a higher level. To prove that man survives death would also be to transform and transfigure his whole life here and now.

But there is one concept which is far from being generally recognised, true as it is. Myers says “I conceive also that no Self of which we can here have cognisance is in reality more than a fragment of a larger Self—revealed in a fashion at once shifting and limited through an organism not so framed as to afford its full manifestation.” This is the root and reason for the inter-dependence of mankind. It will yet furnish the ultimate (so far as an ultimate is possible) solution to the problem before us. But the immediate phase of that problem—whether personalities survive as we knew them, is far easier of solution, indeed has been solved already.

Myers' second volume contains his solution. One might perhaps have expected that more notice should have been taken of such



cases as Estelle Livermore's oft repeated apparition and her converse with her living husband; of Sir William Crooke's long examination of "Katie King"; of the *Nepenthes* manifestation in Norway, unusually well authenticated; and numbers of others from the spiritualist group, but these are not even mentioned, for reasons more apparent to the author than to the public. Probably he regarded all such cases as foreign to his main purpose, which was to show that there is really a sub-liminal Self which has many of the powers claimed by the spiritualist group as belonging to the discarnate. But he closes the first volume with a remarkable sentence:

Speaking of the self-projections which have been treated of just before, he says:

"In these self-projections we have before us, I do not say the most useful, but the most extraordinary achievement of the human will. Of all the vital phenomena, this is the most significant; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death."

It does seem so of course, provided that the man is really alive and has in his discarnate state the etherial body which manifests when living. Up to this point his experiment and observation have comprised five different stages of phenomena; (1) Hypnotic Suggestion; (2) Telepathic experiment; (3) Spontaneous telepathy during life; (4) Self-projection of a phantasm, and (5) Phantasms at death. We now come to a fresh group, Phantasms after death. He asks the question, Have we evidence of any considerable number of such cases? and answers it.

"Readers of *Phantasms of the Living* will know that we have. In a number of cases treated in that book as examples of telepathic transference from a dying person, the person was actually dead at the time that the percipient's experience occurred; and the inclusion of such cases under the title occasioned a certain amount of adverse criticism. Their inclusion, it will be remembered required an assumption which cannot by any means be regarded as certain. We had to suppose that the telepathic transfer took place just before, or exactly at, the moment of death; but that the impression remained latent in the percipient's mind, and only after an interval emerged into his consciousness, whether as waking vision or as dream, or in some other form . . . The rule adopted in *Phantasms of the Living* was that this interval must not exceed twelve hours."

This rule was the natural transition from the fact that such apparitions are very (relatively) frequent for the few hours that precede death, and decrease gradually during the hours and days that follow, until after a year's time they become merely sporadic; a phenomenon which is easily accounted for by the rapid forgetfulness of human nature.



He then gives a number of cases in which the hypothesis of "latency" is felt to be very forced, notably Mrs. Storie's case, in which she dreamed that her brother, William Hunter, was killed by a train, the top of his skull being struck off. In Mrs. Teale's case (vol. ii, 693) there is a deferment of eight hours, and then the "hallucination" occurs while the percipient is sitting awake in the middle of her family. Perhaps the best case is that known as the Record of a Haunted House, by Miss R. C. Morton, given in Proc. S.P.R., vol. viii., p. 311-32. This contains the independent first-hand perceptions of six other witnesses. Miss Morton is a lady of scientific training, and was preparing to be a physician. It was thoroughly examined by Myers himself. The apparition was of a lady who died September 23rd, 1878, as the second wife of Mr. S., an Anglo-Indian. The general impression was of a woman in widow's weeds. She was repeatedly seen, was cornered by Miss Morton and disappeared, would not let anyone touch her, and passed through threads fastened on the stairs without displacing them. The accounts are unusually full and carefully taken. This is but one of the cases carefully examined and compiled by the author.

Chapter viii, on Motor Automatism deals mainly with four classes of phenomena—movements of a table, its tilting to designate letters recited, its movements in a direction or with violence that no unconscious pressure can explain, and fourthly that raps occur which no known agency could produce. Mr. Myers remarks that "spiritualists generally draw little distinction between these four phenomena—mere table turning, responsive table turning, movements of inexplicable violence, and responsive raps—attributing all alike to the agency of departed spirits of men and women, or at any rate to disembodied intelligences of some kind or other."

He says: "I am not at present discussing the physical phenomena of Spiritualism, and I shall therefore leave on one side all the alleged movements and noises of this kind, for which unconscious pressure will not account. I do not prejudge the question as to their real occurrence; but assuming that such disturbances of the physical order do occur, there is at least no *prima facie* need to refer them to disembodied spirits." This is perfectly correct, but it excludes a vast amount of perfectly good evidence founded on the second and fourth classes of phenomena.

The only professional "medium" referred to is Mrs. Piper, and it is from her description of "George Pelham" that by far the strongest argument for survival is drawn. One hundred and fifty persons were presented to G.P. of whom thirty had been known to him in life. These thirty were all recognised and suitable conversation between them and G.P., through Mrs. Piper, ensued. One of these thirty was Miss Warner, who was twelve years old at the time of George Pelham's death. The test took



place five years later, when Miss Warner was grown up, and a perfectly natural conversation under the circumstances followed the recognition. Dr. Bozzano, who has analysed this and other cases, remarks: "The spiritist interpretation shows an admirable accord between what should have been produced and what actually did occur; and, on the contrary, in the opposite case, there is disastrous disaccord which appears at the critical moment of the experimental validation of the hypothesis in question: (the theory of personification by the medium's subconsciousness). One, therefore is led to conclude in favour of the hypothesis which really explains the facts."

Myers himself did so conclude, and he says:—

"At one of his early communications, G.P. expressly undertook the task of rendering all the assistance in his power towards establishing the continued existence of himself and other communicators, in pursuance of a promise of which he himself reminded me, made some two years or more before his death, that if he died before me and found himself "still existing," he would devote himself to prove the fact; and in the persistence of his endeavour to overcome the difficulties in communicating as far as possible, in his constant readiness to act as amanuensis, in the effect which he has produced by his counsels—to myself as investigator, and to numerous other sitters and communicators—he has, in so far as I can form a judgment in a problem so complex and still presenting so much obscurity, displayed all the keenness and pertinacity which were so eminently characteristic of G.P. living."

From this one instance, and from many others which are not included in Myers' demonstration, he concludes with the words:—

"I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the Resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it."

With this conviction, Myers returns to the real reason and purpose of these manifestations, after thus proving that whatever the mysteries of personality may be, those who have left us, *after a simple and honest life here*, are still surviving *as we have known them on earth* for at least the first stage of a life of whose future and possibilities we have no notion. He concludes his task in these memorable words:—

"Endless are the varieties of lofty joy. In the age of Thales, Greece knew the delight of the first dim notion of cosmic unity and law. In the age of Christ, Europe felt the first high authentic message from a world beyond our own. In our own age we reach the perception that such messages may become continuous and progressive—that between seen and unseen there is a channel and fairway which future generations may learn to widen and to



clarify. Our own age may seem the best to us; so will their mightier ages seem to them.

“ ‘ Talia saecula ’ suis dixerunt ‘ currite ’ fusis\*  
Concordes stabili Fatorum numine Parcae.”

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## PART II.

Such was the conclusion reached by one of the ablest minds on the very imperfect evidence which resulted from the ruling out of all “ professional mediumship,” i.e., the faculties of highly gifted persons. That unfortunate decision accentuated the then incipient division between intelligent spiritualists such as Alfred Russel Wallace, and psychical researchers like E. W. H. Myers and confounded the former with the simpletons who imagined all phenomena to proceed from the discarnate. This unfortunate schism has been perpetuated till very recent times if indeed it is not still existent. It was quite natural that experimentalists like Wallace should come to the conclusion that *the phenomena they had seen* were really from the Beyond, and should look with some scorn on the elaborate scrutiny of incipient phenomena occurring in normal or nearly normal persons.

Wallace perceived as clearly as Myers the importance of the new phenomena. He saw that they give fresh validity to the Immanent Power that is the Source of the Variability from which Darwin started. In his *World of Life* he showed as conclusively as did Myers for the individual, that this Power has acted continuously and consistently throughout the untold ages to which the geological record bears witness; and he maintained with almost unexampled courage the opinions which have been borne out by all subsequent discoveries.

In October, 1920, M. Jean Meyer, having received satisfying evidence of the continued life of a dearly beloved wife, founded the International Matapsychic Institute at 89, Avenue Niel, Paris. He endowed the same liberally, and in that month its first Bulletin appeared. Dr. Gustave Geley was its first Director. This gentleman had long studied Metapsychics, as the new science was named by Professor Richet, and using the best mediums he could hear of, gave their powers prolonged study for a period of three years. His results, undertaken with the most stringent checks against the possibility of fraud, are given in the masterly work, *De l'Inconscient au Conscient*, published in 1919 and translated by me the following year. It established on incontrovertible grounds the three fundamental phenomena of the new science, as

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\* “ Spin the thread of such ages of Time,” said to their spindles the Goddesses of Fate, working in harmony by unchanging decree of Destiny.



stated by Professor Charles Richet, the *doyen* of French Physiology:—

1. "Cryptesthesia (the *lucidity* of former writers) is a faculty of cognition that differs from the normal sensorial faculties.

2. Telekinesis is a mechanical action that differs from all known mechanical action, being exerted at a distance and without contact on persons or objects under certain determinate conditions.

3. Ectoplasm (the *materialisation* of former writers) is the formation of divers objects, which in most cases seem to emerge from a human body, and take on the semblance of material realities—clothing, veils, and living bodies."

These three are physical phenomena, and are the definite proofs of reality in a material world. Henceforth there can be no question whether or not physical phenomena occur. The proofs are incontrovertible. No responsible persons have taken the opposite position, even among those who deny the spiritist explanation. It will be seen that these fundamental propositions do not directly claim the spiritist hypothesis, and they support Myers' proofs of the existence of the subconscious mind and its faculties, though they extend these faculties into the material domain.

In 1923 Dr. Eugène Osty published his *La Connaissance Supranormale*, translated by me in the same year as *Supernormal Faculties in Man*. It is an extension of Myers' work on the human subconscious without going further than the substantiation of the sub-liminal which it carries much further than *Human Personality*, and does not touch upon its survival. As with Dr. Geley's work, it is founded on mediumship and conducted in the strictest scientific spirit.

Some of his instances are simply stupefying in their penetration of causes. Here is one:—

In September, 1920, Mme. de D., a young war-widow, came for the first time to Mdlle. de Berly, who had never seen her, and did not know her even by name. The latter proceeded in the usual way to give a delineation of the life, spoke of Mme. de D.'s recent loss and happened to say, "What a charming child you have! I see by you a little boy about eight years old . . . (physical and moral description here followed) . . . his health seems good, and you have had no anxiety on this score . . . but, believe me, have the child's blood examined and put him under medical care . . . his blood is affected and great trouble might arise in the future."

Mme. de D. took her child to Dr. N., asking him to examine the blood. A very positive Bordet-Wassermann reaction was found. There was nothing to lead the mother to apprehend a syphilitic taint. It was a painful surprise.

This is but one of many scores of instances given in this remarkable book which confirms the existence of supra-normal faculty of the subconscious in the most remarkable degree. The



book is scarcely known in England; out of 800 persons who have appealed to me for help I have not found one who had read it.

Dr. Osty deals with pre-cognition and shows that when applied to persons it is from that person that the medium draws the information. I myself have had at least one remarkable instance of this.

In 1897 I was employed as Technical Assistant to the Uganda Railway Construction Board at the Foreign Office, and though the work was far advanced I had no thought of leaving it. But in December of that year, Miss B., a friend living with my wife and myself, went on a visit to a lady called Kate, not a professional clairvoyant, who very rarely exercised her powers. She took Miss B.'s hand, not as a palmist but merely holding the hand, and said:—

“ Now I see you going overseas ; now you are living in a large house, it looks like a barrack or institution of some kind, and it has two towers. Now I see you driving in a country lane with a stout elderly lady who has curls all over her head, in a curious vehicle like a large bath-chair drawn by a pony.”

On Miss B.'s return nothing more was thought of the prediction which seemed quite wide of any probability. But in March, 1898, quite unexpected events took me to the Channel Islands, where I was offered a single-storied house unsuitable for the purpose under discussion which concerned the son, N., of the owner, who suggested that the house might be remodelled, and asked me to draw the plans. These involved raising the house one story and adding a new wing. I drew plans for him in May. To my drawing *he added two towers.*

The alterations were completed in September and we went into residence. Some weeks later, Miss B. found herself driving with a lady, the wife of the owner precisely as described, and in a vehicle exactly as specified. The prediction, till then forgotten, flashed into her mind. I suggested laying before Kate a photograph of the house along with others, but giving no hint of the purpose. This was done, and Kate at once picked out the photograph, saying, “ Why! That is the house I ‘ saw ’ you in.”

The points of interest are—that house was not even designed at the time of the vision; the people were unknown to us even by name; I had no thought of going overseas; the house was not built till six months later; the drive in the lanes was later still; and the vision in this case was precise, not symbolical.

Confronted with such facts most persons pass them by without any thought at all or infer sheer fatalism. The truth seems to be that we act from *conditioned* choices, the conditions being inherent in the mentalities that we have made for ourselves and the environing circumstances. Miss B. deceased in August, 1913, having been a most valued colleague in my educational work from 1898 to that date, and one whose loss affected me greatly.



Some years later, when my military duties during the War were ended, I received through a very passive automatist who is quite ignorant of what she writes, frequent communications purporting to come from the deceased lady. Among many other questions I put the following, and received the answers appended:—

Q. "Can you explain *how* Kate could foresee in January the house not built till September?"

"I cannot say *how*, but although you did not know it, those events were bound to follow the workings of the minds. It had nothing to do with Kate, really."

Q. "Then whom had it to do with?"

"You and me, with N.'s need, and his father and mother. Kate was only the medium."

Q. "How was she impressed?"

"She was clairvoyant, and the link came through me as being closely associated with you."

Q. "That agrees with Osty's conclusions, but what is so difficult to get at is, how could the fact of your connection with me bring the future into vision?" 'Clairvoyance' is merely a word expressing a fact.

"I am not able to say more than Our Lord said, 'Ye are all members one of another,' and as colleagues, of course, my personality showed signs of your future and mine."

The automatist had certainly not read Osty's book, the English translation not having then appeared; and I as certainly did not connect the prediction with any theory. My own state of mind was rather a hope that I might get some new light on the nature of Time. This, it will be noted, was not referred to in the answers, and whatever the source of the information, the facts remain. (Psychical Research, Science and Religion, p. 86.)

I do not think that these facts imply Fatalism; but they do imply Determinism. In cases of prediction it seems to me probable that the subconsciousness of the medium, or the consciousness of the communicating intelligence (as the case may be) has access to the minds that will produce the events. Laplace said that an Intelligence cognisant of *all* causes could predict all results. In the case of the Russo-Polish war, described by Osty, the military movements were the result of the minds concerned, and any person with full written reports of *all* that was happening could have predicted the movements and their issues.

It is often asked why such world-shaking events as the Great War are not predicted. Well, they were predicted, and the whole of the predictions were printed in the Athens newspapers *Asty* and *Ethnike* in August, 1914, including the history of the Entente, the dissolution of Austria, the German Republic and the supremacy of England at the Peace Conference, together with eighteen other details. They were received with ridicule. The papers are on file at the Paris Institute and the full report is



given in the Bulletin No. 6, of 1925. It was reprinted in *Light*, of February 27th, 1927.

Another phenomenon which is also due to mediumship and has been verified many hundred times by competent observers is Supernormal Photography. Of this there are scores of instances in previous numbers of *PSYCHIC SCIENCE*, on plates and films supplied by the observers. The Society for the Study of Supernormal Pictures, formed largely of professional photographers has reported unhesitatingly on the genuineness of the facts, after many hundred experiments. I have myself experimented with every precaution against deception. In November, 1919, Dr. Geley and myself visited the mediums who have produced a very large number of such portraits. We took our own plates, we signed each on taking it from the wrapper and supervised the whole process. Dr. Geley was familiar with photography, and I have operated for over thirty years. We exposed four plates. On the two first there appeared dense clouds which obscured the sitters; on the third was a French phrase written across the figures, "Bonjour vous êtes le bienvenu"; and on the fourth plate was a portrait of a lady who had been associated with my wife and myself for seventeen years, then six years deceased. This photograph did not reproduce any existing photograph, but was instantly recognised by five persons who knew her well, including her own brother, a non-spiritualists and sceptically disposed. I have made many more experiments using my own plates, my own camera and performing all the manipulation myself.

This photograph is reproduced in my book *Psychical Research, Science, and Religion*, together with others of my own experimentation. That photograph was promised to me by the lady in question through my own automatist, but I was not thinking of her, being entirely taken up with close supervision of the mediums of whose honesty I was not then certain.

Finally, there is the question of "apports," of which I am not yet satisfied. In the January issue of *PSYCHIC SCIENCE* there is an account of an "apport" of iron pyrites certified by Signor Bozzano, which was brought from his own table some two kilometres distant. There was not power enough to reintegrate the pyrites which was found in fine dust all over the room. This disintegration requires so much power that it is an almost insuperable objection to me; nevertheless, in quite ordinary chemistry a piece of metal can be dissolved in nitric acid to form a nitrate in which all the atoms of the metal have disappeared, but are still present in an invisible form in the solution. This shows that there are means of disintegration without any great expenditure of power.

It is often asked, "Even if these things are true of what use are they?" I do not often quote M. Hilaire Belloc, but his



account of the Maid of Orleans is so graphic and so much to the point, that I do so here :

"The third set of marvels, the prophecies, is the most striking to people of our day. She repeatedly said before setting out that she would raise the siege of Orleans and crown the King at Rheims. She affirmed that she was that Maiden of whom the prophecy was current that by her the French kingdom should be saved."

"She wrote to the King telling him that when she met him she would give him a secret sign that would convince him. She did so in due course. Some time before April 22nd, 1429, she told the King that she would be wounded by a cross-bolt before Orleans, but not mortally. We have the story written down by a man who heard it at the time at least a fortnight before she was so wounded.

"She said that her active success would last a year, and a little more. It lasted from April, 1429, to May, 1430.

"She said in presence of a witness, who has recorded it, to a man on the bridge of the King's castle, that he did ill to swear, as he was near his death. The man was in perfect health and in a peaceful place. Within an hour he was accidentally drowned.

"In her examination at Poitiers, she made four distinct prophecies in the following order: (1) that she was to relieve Orleans; (2) that she would crown the King at Rheims; (3) that the King would enter Paris; (4) that the Duke of Orleans, a prisoner in England, would be released. All four happened, and in that order.

"Although the King of France had made a treaty with the King of Scotland promising to marry his daughter, and the King of Scotland had promised to send an army, Joan said that army would never come: nor did it. There you have your selection: in what spirit do you approach it? If you are quite certain that things of this sort cannot happen through influences external to this world, then you must explain them as coming by powers in man. You may make the explanation "scientific" by using long words, which have an effect of magic upon simple souls; thus you may call prophecy "precognition," or you may call revelation of what is going on inside other people's minds, or what is going on a long way off, "telepathy." You may call the convergence of testimony to a marvel, "collective Hallucination." You may call false statement in a person whom you cannot reasonably accuse of falsehood, "auto-suggestion." But it remains true that you are going out of your way to deal with the evidence differently from the way in which you would deal with it if it were not adverse to your dogma. If you had the same type of evidence upon anything to which you preserved a detached judgment and were open to conviction, you would regard it as proof of action from without, and of wills and intelligences not human directing mankind."



To what did these intelligences direct their medium? To the saving of two great nations—France and England. For if England had had rule in France the Hundred Years' War would have lasted yet another century and would have turned aside that genius for exploration which was the root of the British Empire to-day.

But rather than admit that the human being is in fact a soul animated by Spirit which manifests in the body and survives its death, reaping as it has sown, men will believe any solution of the mystery which conforms to their wishes. Tell them that God is a human form above the sky: that He sent His son to make blood-expiation for the sins of the whole world: tell them that at some distant date "all men shall rise again with their bodies and give account of their own works, and they that have done good shall go into life everlasting and they that have done evil into everlasting fire": tell them that the innumerable multitudes since man appeared on the earth will all meet this fate: tell them any fairy tale which sorts with their wishes: tell them that life goes out like a candle and that there is no future life: tell them anything but the truth and you will be believed by some of them. But tell them that man is a spirit here and now; that the faculties of that spirit even now transcend Time and Space; that God is the Cosmic Mind behind all evolution from the furthest fixed star to the mechanism of life here; that Jesus Christ came to show us the way of Life which is Monotheism and Rectitude, and you will be denounced and disbelieved.



## A SENSATIONAL LAW-SUIT.

By FLORIZEL VON REUTER.

A sensational law-suit has aroused much comment in the Berlin Press.

It concerns the happenings which took place at a spiritualistic séance in 1920, at the Berlin home of a well-known German author. The medium was Fräulein Else Arnheim, the young lady who last summer, according to her statement and that of a friend of hers, succeeding in photographing the gnomes and fairies she had always claimed to have seen. (A full account appears in the final chapter of the 2nd edition of Sir Arthur Conan Doyle's book, "The Coming of the Fairies.")

The events connected with the séance in question, which events were fully described by witnesses at the trial, are sufficiently remarkable to justify being chronicled. According to the statements of the witnesses the medium fell into trance and proceeded to describe the celebrated German poet, Ludwig Uhland (born in Tübingen, 1787, died 1862, known in Germany as "Germanist"), saying that his spirit was present and wished to demonstrate.

At this point the judge enquired if the witness had seen the spirit himself, and received the answer that unless they were materialised spirits were rarely visible except to the medium.

The sitters asked if Uhland desired paper and pencil, whereupon the medium said, "He has taken a piece of parchment paper out of his breast pocket and is holding it up."

She then arose, still in trance, and accompanied by two sitters on either side of her, they not letting go her hands which they had been holding, took a few steps in the half-darkened room. Suddenly, according to the witnesses, there appeared in her hand, which was still tightly clasped in the hand of one of the gentlemen a piece of paper.

Subsequent examination showed it to be of parchment texture. The paper was yellow with age and upon it were scrawled two short verses, signed Uhland, 1920.

A free translation of these verses reads:—

"Nothing in Life is extinguishable,

Out of the silence, the pregnant night.

I have returned to complete my half-fulfilled mission."

The paper has since been examined by many experts. The hand-writing has been universally pronounced identical with that of Uhland. The texture of the parchment indicates that it dates from the life-time of Uhland, and whereas the poem is not to be found amongst any of Uhland's life works, connoisseurs have pronounced the diction to be in genuine Uhland style.



A clairvoyant upon being submitted an authentic example of Uhland's handwriting together with the mysterious parchment script, immediately declared upon touching both papers, that they were written by the same hand, but that a long interval had elapsed between the writing of them. This clairvoyant furthermore stated that the leaf of parchment had been torn out of an antique book in a library, it being the fly leaf of the said book. Not unnaturally efforts to trace the book with the missing leaf were fruitless. The sitters agreed to keep these extraordinary happenings a secret.

Later, however, one of those present broke his promise and published a full account of the sitting in a German monthly magazine.

There then arose a controversy as to whom the poem belonged. The gentleman who had held the hand of the medium which the parchment had appeared claimed it, while the author in whose home the sitting took place supported the medium in her claim that it belonged to her, having been placed in her hand. The gentleman who had held her hand, also a well-known author, contended that his hand had encircled the medium's at the time that the paper had appeared, and that therefore the poem must have been intended for him.

The two parties could not come to an agreement, so it was decided to refer the matter to a court of law, and probably for the first time in legal history a judge was faced with the task of taking a "spirit apport" seriously and determining to whom the document legally belongs.

According to law it would be the property of the one who wrote the poem, however as the court could not consider the presence of Uhland as officially proved, the point at issue was rather a knotty one.

Whereas the solicitor and some of the conservative papers have treated the case in the bantering journalistic tone that is popular in reports and references to occultism, there were a few more liberal remarks to the effect that the vast advances in scientific technique make it now impossible to dismiss occult problems with a mocking shrug.

One newspaper wrote: "Science cannot yet admit that the existence of a great Hereafter is scientifically proved, but it already admits that it stands upon the threshold of discoveries which will broaden man's outlook and bring him actually in touch with the supernatural."

Schopenhauer by the way summed up the case very accurately when he wrote, "That which one ridiculed yesterday, one investigates to-day and to-morrow it becomes the most natural thing in the world" !

The decision of the court was that the paper belonged to the medium, as all the witnesses stated that it was thrust into her hand



and *not* into the hand of the well-known author who was holding her hand. He, poor man, is condemned to pay all the costs of the court.

\* \* \* \* \*

A second item of international importance is noted in the successful telepathic experiments which have been conducted between Vienna and Athens, Dr. Tanagra of the Athenian Psychical Research Society being in charge of the proceedings. The method adopted was as follows :—A telepathist in Vienna made drawings of certain objects, such as a tennis racket, a star, a figure six, etc.

These drawings were then sent by post to Athens, and simultaneously six telepathists in Athens recorded impressions of drawings which they received while the original drawings were in transit between Vienna and Athens. The drawings of the Athenian telepathists were immediately posted to Vienna, the two sets of drawings crossing on the way. Subsequent comparison of the two sets showed that in many cases they were identical, or if not exact, very similar.

(There have been many more experiments.—ED.)





THÉRÈSE NEUMANN.



CROWD AT KONNERSREUTH AWAITING INTERVIEW.



## THERESE NEUMANN, THE GIRL WITH THE STIGMATA.

By HERR. WILLY K. JASCHKE, Munich.

Therese Neumann was born on April 9th, 1898, at Konnersreuth, in Bavaria, and is the tenth child of Ferdinand Neumann, a tailor, who also owns a small farm. Even in her schooldays she already shewed an extraordinary sympathy with every kind of suffering, and expressed a wish to become a nurse. When taught the suffering of Christ in the Scripture lesson, she wept, and this trait in her character is perhaps important, in view of the idea which later grew in her mind—that of suffering for humanity. Also as far back as 1914, she had a great reverence for St. Theresa.

On leaving school she took on a heavy part of the work at home, but on account of her healthy, strong constitution this was no hardship. During the war she did the work of a farm-boy. Up to the age of 20 she was servant in the home of a farmer at Konnersreuth. At that time a fire broke out at the neighbouring farm. Therese assisted in putting out the flames and strained herself; she felt a stabbing pain in the back, and collapsed. This was the beginning of her sufferings.

What now follows has been recounted to the writer at Konnersreuth, in part by Therese's mother. The rest is taken from newspaper reports, and from the writings of various medical men and others.

After the accident which took place on March 10th, 1918, paralysis of the spine set in, and Therese was unable to walk. She was sent to the hospital at Waldsassen, and was dismissed from there, as incurable, seven weeks later. From time to time she had severe attacks, and death seemed imminent. During the summer of 1918, they became more frequent, and she could no longer leave her bed, the attacks being of such severity that she was thrown out of her bed, even over a board that had been fixed to the side to prevent this from happening. In the autumn of 1918, she became partly blind, and in March, 1919, she lost her eyesight completely. For three months she also became paralysed in her left side, and for two weeks she lost the hearing of the right ear. The contraction of the muscles had forced her left foot under the right thigh, and all the skin of it was gone through lying on it for so long. The bone protruded. On her back there were several sore places, the size of a five-shilling piece, from which came an odour of decay, and blood, water, and matter flowed from them. Therese was attended by five doctors, but shewed no sign of improvement.

At the end of 1922, her throat became so painful that she was nearly unable to take any nourishment. This was followed by ulcers on the neck which opened internally and threatened to suffocate her.



On April 29th, 1923, after having been blind for four years, her sight returned suddenly, and she was able to distinguish clearly flowers which were shewn to her. Some time later they brought to her some rose leaves which had been touched and blessed at the tomb of St. Theresa. These they put on her left foot under the bandage, and the following morning they found a thin skin had formed on the wounds and the foot healed. On May 17th, 1925, the date of the canonization of St. Theresa, Therese recovered from her paralysis in this wise :—

In the afternoon, while praying, she suddenly saw a light at the foot of her bed. She was started and called out. Her parents entered her room, followed by three relatives and the priest, none of whom she appeared to see. They found that she had raised herself, for the first time without help in six and a half years, and was speaking to someone invisible to them. Her eyes were wide open and her face beamed with happiness. After this vision, Therese explained that a voice had come from the "light" asking her if she wished to be cured, telling her to raise herself in her bed, and assuring her that she could walk. The light then disappeared and she attempted to walk, and succeeded in doing so, assisted slightly by her parents. In June of the same year she was able to walk on the street with the aid of a stick.

On September 30th, 1925 (the anniversary of the death of St. Theresa she became completely cured. The "light" again appeared to her, and the same voice told her that she was now able to walk without assistance, but more severe trials would follow, and on the following day she was able to go to church quite alone.

On November 7th of the same year, she became ill, and Dr. Seidl of Waldsassen diagnosed acute appendicitis, and ordered her immediate removal to the hospital at Waldsassen. On seeing her mother's intense distress, Therese called upon St. Theresa to help her, and on the aching place she laid a relic of the saint. Suddenly, she again saw the "light," a white hand stretched towards her, and the same voice ordered her to rise, to go to church and thank God. She raised herself and gazed in front of her with shining eyes. After the light disappeared, she told her mother she wished to dress and go to church. After some hesitation her mother consented, and Therese went to church, without fever and in perfect health.

About February, 1926, Therese again became ill, and Dr. Seidl diagnosed influenza. At the same time she had the same ear trouble as in 1923-24, but without the acute pain of the first attack. During the period following this illness, Therese one night had a vision of Christ on the Mount of Olives. At the same moment she felt a stabbing pain in her left side, and the sensation of something warm flowing from it, which she discovered to be blood.

The following week, on a Thursday night, she had a vision of Christ being crucified. Again blood flowed from her side, and the wound closed on Friday at noon. On the third Friday she saw Our Lord with a crown of thorns. On the fourth Friday, Christ carrying the



cross, and on the Thursday before Easter, Christ on the Mount of Olives. With each vision her right side bled. All this time Therese, with the help of her sister Zenzl, was able to hide the bleeding from her parents. But on the last occasion, she was so weak that her father saw what was happening. On Good Friday the wound had a dimension of 3 cm. width, and bled so freely, that a bandage of several thicknesses and her dressing jacket were drenched. Blood flowed freely from both eyes. At the same time wounds of the size of a half-penny appeared on her hands and feet, which after the vision, became very painful, and Therese had the feeling of something being in the wounds. These wounds remained open for two weeks, until April 17th. Dr. Seidl treated them with a salve, without success, the wounds under the treatment becoming swollen and more painful. On April 17th, Therese prayed to St. Theresa for help, and the same night the wounds closed.

Since May 18th, 1926, the wounds on hands and feet have ceased to bleed, but they have become deeper, and since September, 1927, they have pierced the hands and feet, the holes being the size of a pea. The writer of this article has himself seen the marks.

Friday, November 19th, 1926, was the day of greatest suffering for Therese. On the previous day she felt very weak and ill, and seemed, to be suffocating. During periods of ecstasy her cough ceased, but began again as soon as the ecstasy was past. On this Friday the marks of the crown of thorns became visible for the first time, seven wounds appeared on her head which bled so severely that the handkerchief was drenched. Up to date the wounds on the head and in the side bleed every Friday, with few exceptions; and blood flows from the eyes.

Accompanying these Stigmata are visions which occur regularly every Friday. From Thursday night until Friday 1 p.m., Therese falls into ecstasy at regular intervals, which lasts about ten minutes. In these visions she perceives the whole story of the suffering of Christ. This begins with a vision of Christ on the Mount of Olives with three disciples, followed by a detailed vision of Christ being flogged three times by two people, first on the back, then on the breast. Then she sees the crown of thorns being placed on His head and the cross on His back, then the Way of the Cross, the Crucifixion and the Death. There ends her ecstasy.

It is important to note that Professor Wutz states that he has caught Aramaic words spoken by Therese during her ecstasy, and four Roman Catholic Sisters have declared on oath that during these Friday ecstasies Therese loses four pounds in weight, which she regains by the following Thursday without, however, taking nourishment in any form, either liquid or solid.

Between the years 1923 until 1926, according to the statements of reliable witnesses, Therese Neumann took nourishment only in liquid form. Since Christmas, 1926, even this has ceased. The four Sisters, who formed a Committee, and who kept her under observation



for a fortnight even weighed the water in which Therese washed, to assure themselves that she did not drink of it. They declare on oath that she neither eats nor drinks.

Therese takes Holy Communion every morning, and should she swallow a tiny morsel of water, this can hardly be called nourishment. Considering the quantity of blood she loses every Friday, and that she yet keeps a steady weight of 110 pounds, the whole thing is an interesting problem. Besides her Friday visions, Therese has others, some of which might be called Clairvoyance. Reliable witnesses declare that, during one of her ecstasies a woman wished to speak to her, but before she entered the room Therese complained of violent pain, and said that a woman was coming to see her who would interfere with the plans of God. The woman was permitted to enter, and was recognised as one who was making financial profit from the events at Konnersreuth.

Another time the priest brought a relic from Italy which he gave to Therese. She thereupon recounted several episodes from the life of the Saint from whom the Relic came, which the priest declared as being perfectly correct.

On occasions, instead of her usual ecstasy, as on Fridays, Therese had other visions such as that on Saturday, August 6th, 1927, when she saw the Transfiguration of Christ on Mount Tabor, and on August 10th, the Martyrdom of St. Lawrence, the Patron Saint of Konnersreuth, although she was ignorant of the church-anniversary of this saint.

On August 15th, Therese had a vision of the Death, Burial and Ascension of Mary. It is remarkable that she visualised Mary's tomb as at Jerusalem, and not at Ephesus as usually assumed.

Reports also come from Konnersreuth, of Absent Healing, through the agency of Therese Neumann. A woman who had suffered for years, and a farmer, whose right arm was paralysed, are said to have been healed, although both cases had been declared incurable by the doctors. The writer of this article has not been able to obtain proof of these statements.

During the Easter period of 1927, the Friday visions and the bleeding ceased, as also at Christmas, 1927. On February 10th, 1928, all the "symptoms" re-appeared and continue until to-day (Easter, 1928).

At the end of 1927 the Bishop of Regensburg issued an Order forbidding visitors admission to Therese without his special permit, which order is strictly complied with.



## AN "APPORT" MEDIUM, MR. T. LYNN.

By the HON. PRINCIPAL of the College.

Of all the physical happenings manifested through psychic powers, "apports" are perhaps the least well verified to the mind of the critical student, not only Sir Oliver Lodge but many others holding their judgment in suspense regarding these, perhaps through lack of opportunity for observation, perhaps from a disbelief in the idea that a solid object can be disintegrated, or be made to disappear, and can subsequently be brought into a closed room and reintegrated or made visible in its original form, apparently none the worse for the magic handling, although in many cases it has been noted that the object so produced is warm and even on occasions hot.

The recent articles on the "Direct Voice in Italy," (see January and April PSYCHIC SCIENCE, 1929) bring this phase into great prominence, and the incidents of apports in this mediumship provoke interesting comments from Professor E. Bozzano, supplemented by explanations from Cristo D'Angelo, the "guide" in the Centurione mediumship, as to how the wonders are achieved; notes as to similar happenings which have come under the Professor's notice with other mediums are added. Those who have not read his remarks would find it well worth while to send for these two issues of PSYCHIC SCIENCE, still available at the College.

Some mediumship seems to be rather closely confined to this aspect as in the case of Charles Bailey of Australia, and of Herr Melzer of Dresden; both of these have been proved genuine mediums on many occasions, although like so many physical mediums they have at times been under grave suspicion, and sometimes not without reason. Many other physical mediums have on odd occasions produced apports. It might not be going too far to say that probably all physical mediums have this power. John Sloan of Glasgow, chiefly a voice medium, and Evan Powell in his earlier mediumship in Wales, had such experiences. Aaron Wilkinson of Yorkshire, a clairvoyant and trance medium, who has also some physical power, speaking recently at the College, told several incidents of "spontaneous" apports which arrived in his presence, and presumably through his psychic power in a fully lighted room while in a social company of friends. One such apport was a ring which fell into his hands, and which seemed to have been brought from a distance of a mile from the house of one of the guests who had omitted to put it on his hand when dressing. On another occasion an old silver coin,



the size of a sixpence, was dropped; its origin was never traced. In the early history of the "Margery" mediumship, some incidents of this kind were noted. The element of spontaneity, taking advantage of unexpected appropriate conditions, is frequently noted in the production of apports.

The work undertaken at the College with Frau Silbert, the Austrian medium, gave many of our members an exceptional opportunity to realise that objects marked and placed in the same room in which the sittings were held, could, in her presence, under conditions of good light and excellent control of the medium, be moved inexplicably from their carefully marked place on the floor, disappear completely from view for a long or short period, and reappear in the air or in the outstretched hands of the medium during the séance. On one occasion I saw, with four other witnesses, a heavy gold cigar case, which a moment before had been verified to be under the table, appear five feet over the table, and fall into the outstretched hands of the medium in a curving direction. It came into view at a distance of at least two feet from the hands of the medium. This was only one of many remarkable happenings.

If then, articles in the same room as the medium, can, under conditions which preclude all conjuring, be hidden from our view and reappear without injury of any kind—watches were frequently used in these experiments without harm or stoppage—we may surmise that if another dimension or grade of matter of some kind at present unknown to us is utilised for such experiments, the walls of a room need form no impediment. Mr. Bligh Bond postulated something of this kind in an article on Frau Silbert's mediumship, (see "PSYCHIC SCIENCE," April, 1923, Vol. II, No. 1). On the other hand, we find a statement in the Bozzano notes, referred to above, that the guide stated on occasions that the articles, if small, were disintegrated and recomposed for purposes of apport, and that on these occasions they might be hot on arrival, but if large, that a wall or a door could be dealt with in the same way, and the article be transported in its integrity.

A physical medium has always, presumably, a certain amount of loose psychic force within him, and it is possible that in cases when apports are brought from outside the séance room, that at some period prior to the séance, the medium may, while in the neighbourhood of certain articles, quite unconsciously magnetically attract them by the use of this etheric matter, and hold them in suspension in some manner in his neighbourhood, thus enabling the "guides" later at the séance, when conditions are right and more psychic force available, to draw the articles into the focus of the circle and make them visible. I do not know that the apport medium is ordinarily aware of what may be brought at any given séance, although it is noticed that each one seems to have an attraction for a particular kind of article—flowers, stones, curios, live animals in some cases, but if I can



argue from observations with Frau Silbert, it was noticed on dozens of occasions that she knew intuitively a few minutes beforehand what manner of article would appear on the table or in the air, and became distressed if the object was long delayed in transit. It was judged that already etheric force in the shape of an ectoplasmic extrusion, both seen and photographed with her at the College, had gone out and touched a particular article, and in so doing, registered the action in her consciousness. The disappearance of the object, followed this cognition. Did this etheric force form a cloud of invisibility—such a cloud has often been noticed in séances—which shielded the object from view, until it was ready to be returned; if so, it is not necessary to postulate disintegration of objects in Frau Silbert's case.

In 1927, there was brought to the notice of the College, the work of an apport medium in the North of England, a miner, Mr. T. Lynn, and Mr. Hewat McKenzie and Major Mowbray went north to investigate the claims made. Mr. Lynn has been a medium for sixteen years, but has only exercised physical mediumship since 1926. He developed this gift in his home circle, first sitting in the dark, and later using a degree of light. He offered himself for full stripping and examination before and after the séance, and in addition was dressed in fresh clothes and then placed in a bag of black material, tied and sealed at the neck. The examination at the close of séance, of bag, clothes and person, disclosed no interference, but on several occasions, small red marks were noticed on the body, on front and right side of abdomen. Similar marks have been noticed on the flesh of other physical mediums after phenomena; Evan Powell, Franeck Kluski, and "Margery," have all reported and shown discolourations on body and limbs, presumably at points where there has been an extrusion of ectoplasm. In Lynn's case there are certainly such extrusions, taking the form of small coils or rods of varying shapes issuing from the neighbourhood of the solar plexus, which are strong enough to lift small articles, and to rap clearly on a table, or pluck the strings of and play a simple tune on a harp placed in front of the medium, or rhythmically swing bells suspended from the curtain rod of the cabinet. I have seen the end of this rod striking the table; it seemed to the eye to end in a round luminous patch. Mr. McIndoe of Glasgow, Secretary of the Spiritualist Association, in reporting a visit from Mr. Lynn in "The Two Worlds," November 9th, 1928, says, "The psychic rod which taps the tray was plainly visible to all the sitters, though not actually tapping it." On several occasions, Mr. Hewat McKenzie has stood close to the tray and directly over it, and heard the strings plucked and played, but saw nothing. The explanation of such variation would be that, as the "guide" states, on some occasions and depending on séance conditions, the extrusion can be made solid and visible to the naked eye.



Mr. J. Stewart of Croydon, made careful and detailed observations at several séances with Lynn, and says, "Something in the shape of a small luminous butterfly was seen moving about cabinet. It did not seem to have any connection with the medium." Again he says, "Apports" are held suspended above tray for twenty seconds in some instances."

It is stated that in earlier Lynn séances, when held in the dark and sitting round a table, apports of small bottles containing wax in various shapes, and sometimes coloured and stoppered in wax, were received. Some were very crude, but others I have seen seem to have moulded images inside, one a bird which it would seem difficult to achieve by any pouring of melted wax into a bottle. According to Mr. E. E. Noble, a careful observer, one such small bottle, which had arrived as an apport and out of which coloured scent had been dropped on the sitters, was, later in the séance filled with wax apparently taken from a piece of candle, also on apport; how this was achieved in the empty bottle, previously seen and smelt by the group, I do not know, but as these bottles are freely shown by the mediums as apports, it is well to mention them. Since the séances have been held with a degree of light, no bottles with wax have been apported.

*Photographic Experiments with "Apports."*

That apports are not on all occasions simply dropped from nowhere, will be seen by study of some of the remarkable photographs illustrating this article. These and the fine enlargements accompanying them, which reveal so much detail, I owe entirely to the skill and devotion of Major C. H. Mowbray, a member of the College Council, who has spared no expense and pains and trouble to get these as perfect as possible. On two occasions cameras, plates, apparatus, smokebag, etc., were transported to Lynn's home for this purpose, and with Patrick, the "guide's" consent the first pictures were taken. Patrick first asked for one trial flash upon the medium, in order to understand the reaction of the medium to the brilliant light. It has been so often stated and proved, that a sudden flash of light thrown upon a physical medium while in trance, has had serious physical effects, that care is necessary in the use of the photographic flash and co-operation with the guide, who seems to be able to produce extra strength for the occasion and furnish some kind of protection so that no harm results. At one early experiment after Patrick had said that he understood the matter, several flashes in succession were signalled by him against our judgment. The medium reported later that he had suffered from swelling on the temples after this séance. After this experience we limited the taking of photographs at our own discretion, and no further complaints were made.

The first visit North for photography was made in July, 1928. Mrs. Lynn had kindly removed all furniture from a bedroom





FIG. 1. APPORT OF PEARL NECKLACE.



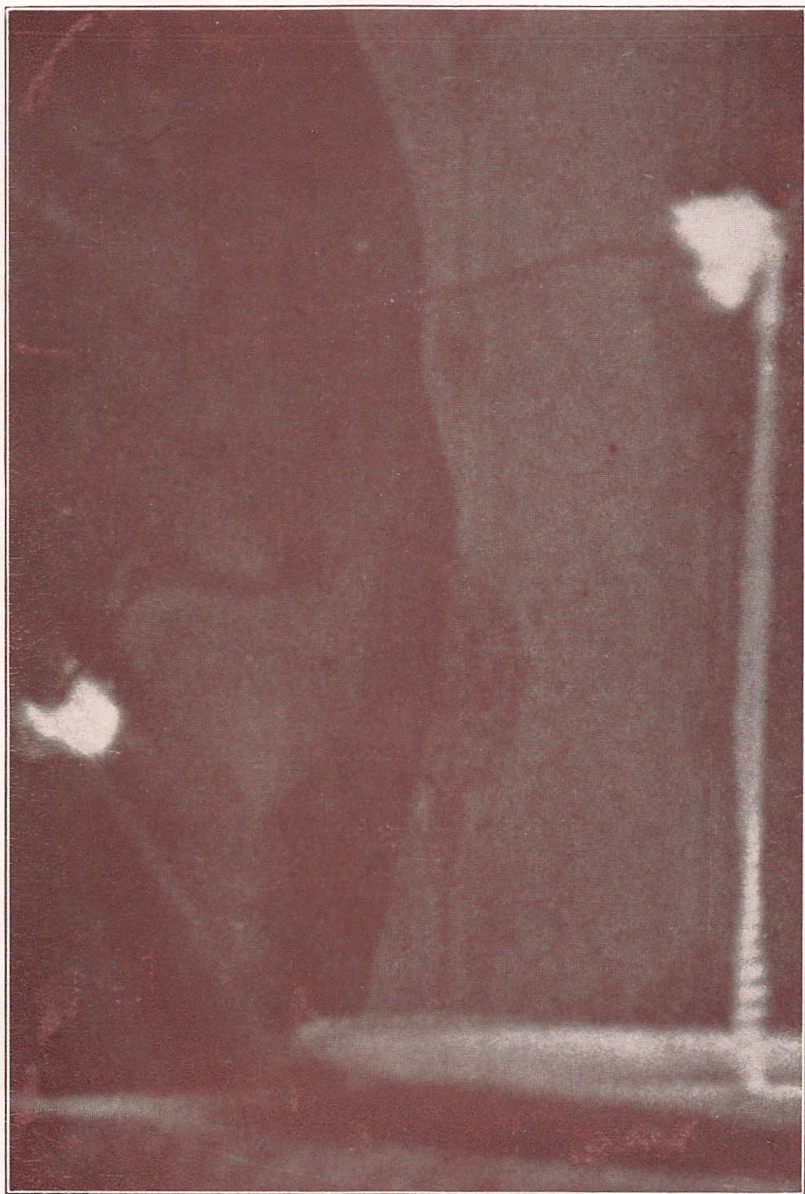


FIG. 1A. ENLARGEMENT OF PEARL NECKLACE.







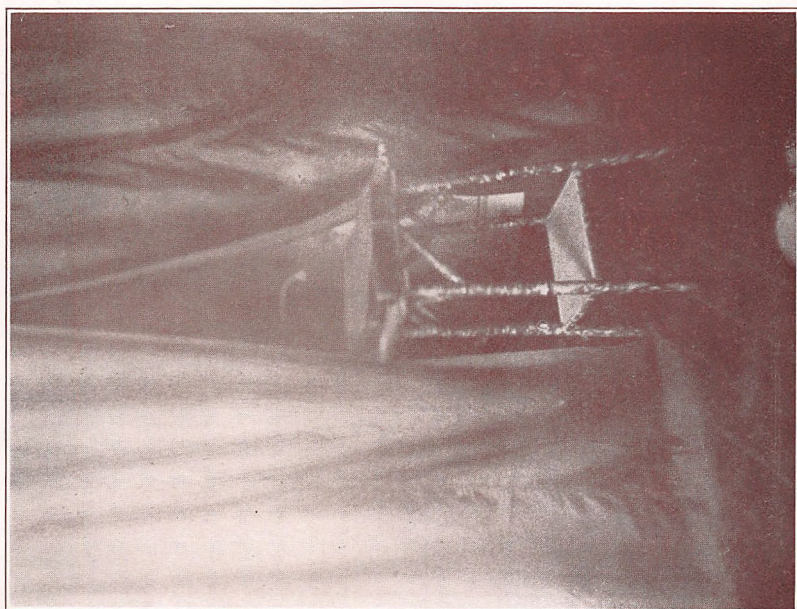


FIG 2A. ANOTHER " ROD " OVER HARP.

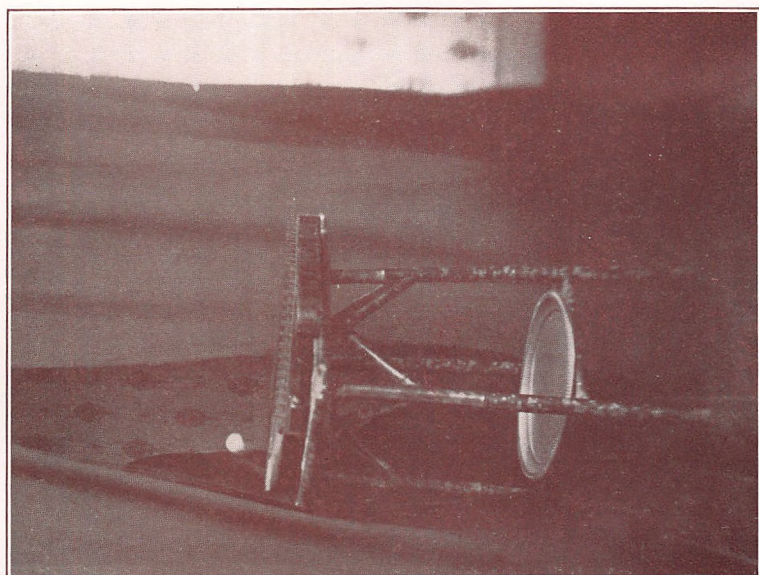


FIG. 2. " ROD " STRIKING HARP.









FIG. 3. FINGER-LIKE PROJECTION AND NOSE-RING, ETC.









FIG. 3. FINGER-LIKE PROJECTION AND NOSE-RING, ETC.







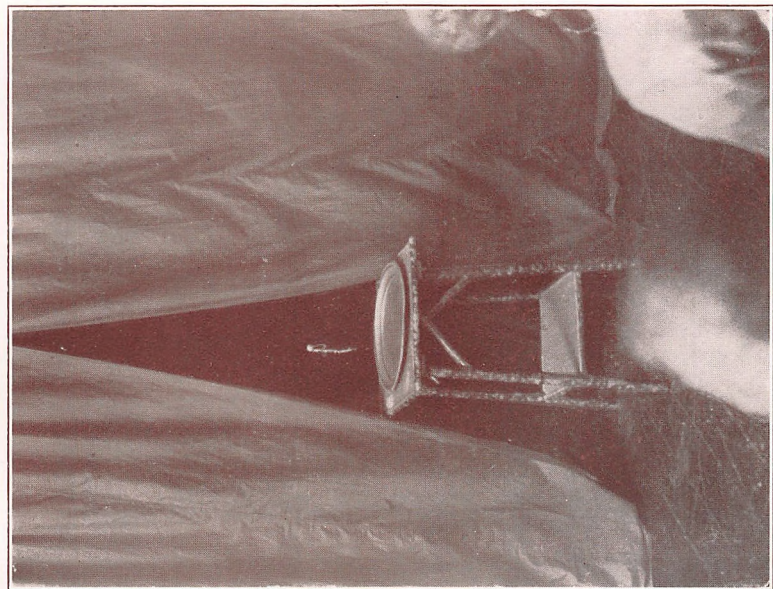


FIG. 4. APPORT OF GLASS BEAD BANGLE.

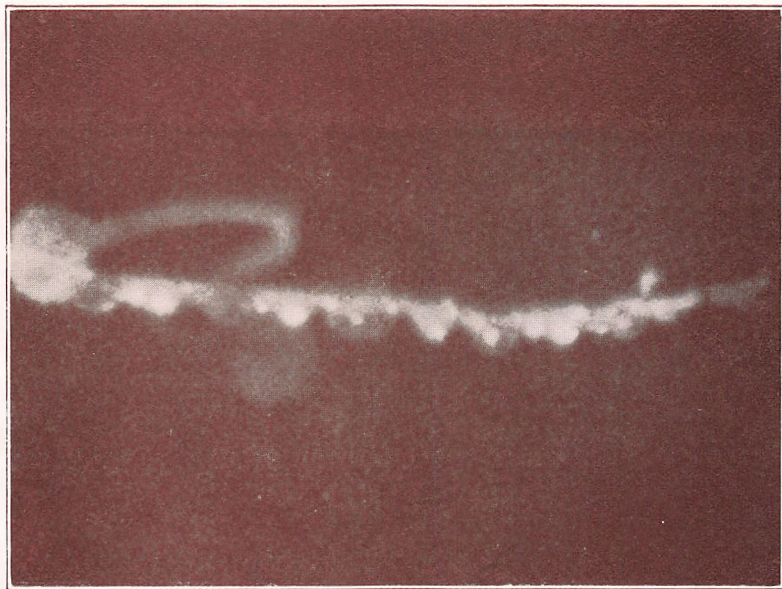


FIG 4A. ENLARGEMENT OF BANGLE AND " ROD."



and fixed up a corner cabinet with a rod and two curtains. A few chairs completed the furnishing. Several members of the medium's home circle were present, but neither they nor Mrs. Lynn approached the medium after he was searched, clothed, put in bag and placed in cabinet. Major Mowbray, myself and several College workers controlled the conditions entirely on this and all subsequent occasions, and were satisfied with the conditions provided. A small white night lamp was used for illumination, quite sufficient to see each other by, and to see the cabinet. This was maintained during the séances, and was only lowered slightly on one or two occasions. The medium becomes entranced within ten minutes or so, after some singing, and Patrick then makes himself known and takes control throughout, though there are others in the band of guides said to give assistance with the phenomena.

Two cameras were used, one whole plate ordinary lens, and a half plate camera with quartz lens. The flash is timed to one-thirtieth of a second. On July 28th, the result shown in Fig. 1 was secured, and a cheap pearl necklace picked up immediately after from the tray placed on table in front of medium on which the apports usually fail, showed us that this had probably been successful, as the photograph shows. Fig. 1A, a fine enlargement of this result, shows some of the larger beads on the necklace, which is held by some kind of extrusion. The medium is seen in the bag sitting in the cabinet. Other apports at this séance consisted of a small reel of cotton, a button, a shell and a screw nail. The medium always drinks a glass of water with salt in it immediately after the séance—this on instruction of guide, it is said. This may replace some fluidic element drawn from the body during the phenomena. I have known other physical mediums drink thirstily after a séance.

On July 29th, the same conditions prevailed, and in addition the medium's hands were bound to his knees firmly with tape previous to his being placed in the bag. This binding was found intact at close of sitting, and did not seem to interfere with phenomena, but the medium complained of discomfort. The apports on this occasion were two thimbles—a hair slide, followed by a second which fell on my head as I picked the first off the tray. Two photographs were taken, both showing a small patch of luminous material gathered apparently at end of a " rod " suspended over the harp placed on the table, and probably used for striking. This luminosity was seen by all the sitters—see Fig. 2 and 3. A third flash, which resulted in Fig. 4, presents puzzling phenomena, a finger-like projection is seen as if extending to strike harp (see enlargement of this, Fig. 4A). In addition, when photograph was developed, there is seen in the medium's nose what looks like a bone ring, and hanging from his lips a cord or appendage with a teat almost like that used in a baby's



bottle. The medium's features seem slightly transfigured (*see* enlargement Fig. 4B). Nothing of this was known at the time, as the plates were not developed till we returned to the College, but on our next visit, when Patrick was asked about the appearance, he said a Maori guide of the medium might have had something to do with it. Lynn and his circle said they had never had anything of the sort before nor has it occurred in any other result.

Criticism has been offered by some groups with whom Lynn has sat as to the trivial nature of the apports, many of which have a Woolworthian aspect. It was reported on one occasion that a paper bag crumpled into a ball was given as an apport, and that this was identified as a paper bag used by a local Woolworth. The triviality is immaterial; a sixpenny necklace is of as much value as a diamond one, provided the conditions of the séance, and the search of the medium, are satisfactory. It may, as I said before, depend on some magnetic attraction of which we are ignorant.

A second visit to continue the experiments was paid by the same College investigators in September, 1928. The same strict examination and conditions were observed. At a sitting on September 15th, the first apport was a two-barbed, one inch fish hook (a sufficiently difficult article to conceal in any way), a small ring followed, and then after a photographic flash, a small glass bead bangle was picked up from tray and found quite cool and dry. Fig. 5 shows this, and Fig. 5A shows the curious round attachment in the region of the solar plexus of the medium, to be noted in so many of the photographs. A cord or "rod" seems to issue from this, and a similar mass appears to grip the article. The looping of the rod in this case is curious.

On September 16th, 1928, conditions as before produced a steel bolt, a watch key, a ring of beads and a thimble, all at separate intervals. Tapping was heard on the table, as if made with a light rod, and the patch of luminosity was seen. Several photographs were taken, all showing extrusions apparently used for tapping. Fig. 6, and enlargement 6A, and Fig. 7, and the remarkable detail given by its enlargement in 7A, give some idea of the formation of these "rods." They are not straight, but coiled in a fine way. On this occasion, while examining the bag previous to the medium being placed in it, I held it up to the daylight, and found a considerable number of small holes, about the size of perforations which could be made with a stout knitting needle. These were in both back and front and in the region of chest and abdomen, though several were placed lower. I pointed these out to another worker who was examining with me, and we spoke to Mrs. Lynn about it. She said they had never noticed anything of the kind, though they had noticed a white mark occasionally in inside of bag after the séance. After the séance



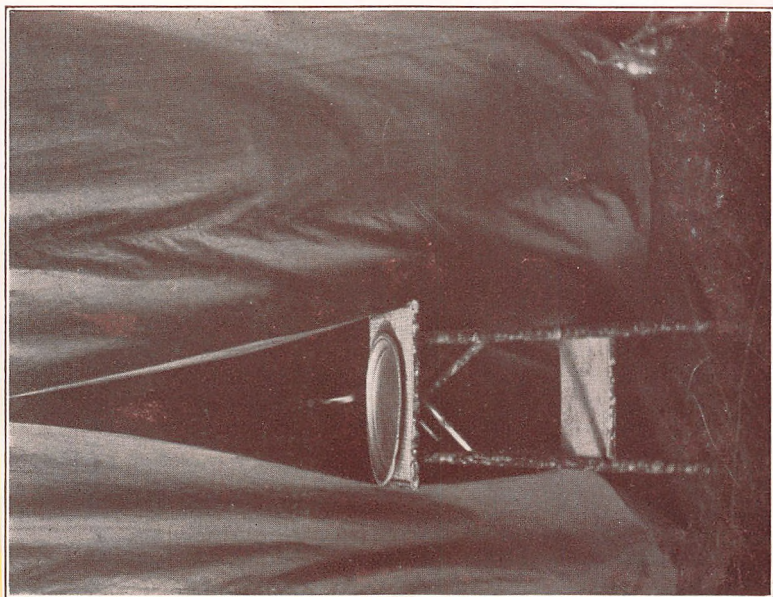


FIG. 5. A RAPPING "ROD" OVER TRAY.

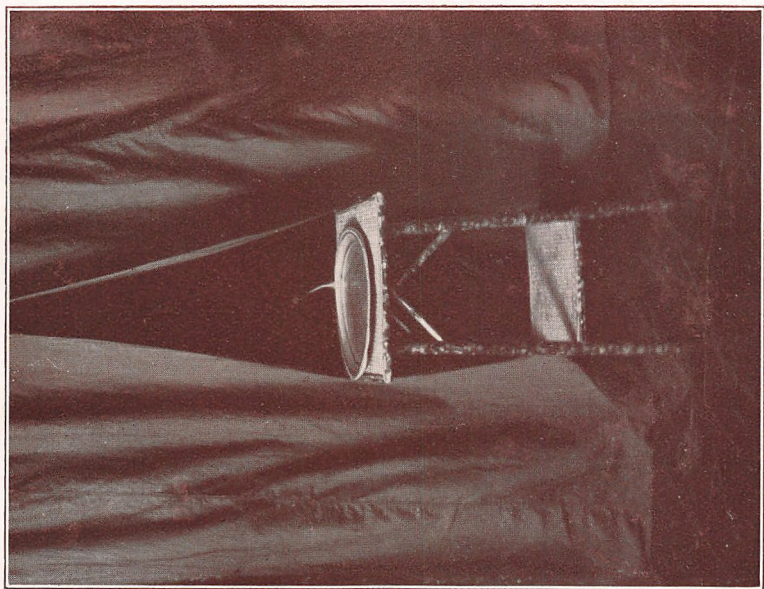


FIG. 6. A RAPPING "ROD,"



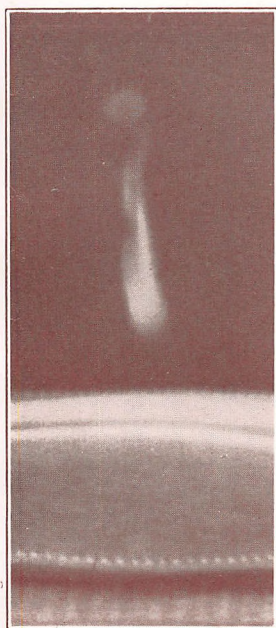


FIG. 5A. ENLARGEMENT OF  
RAPPING "ROD."

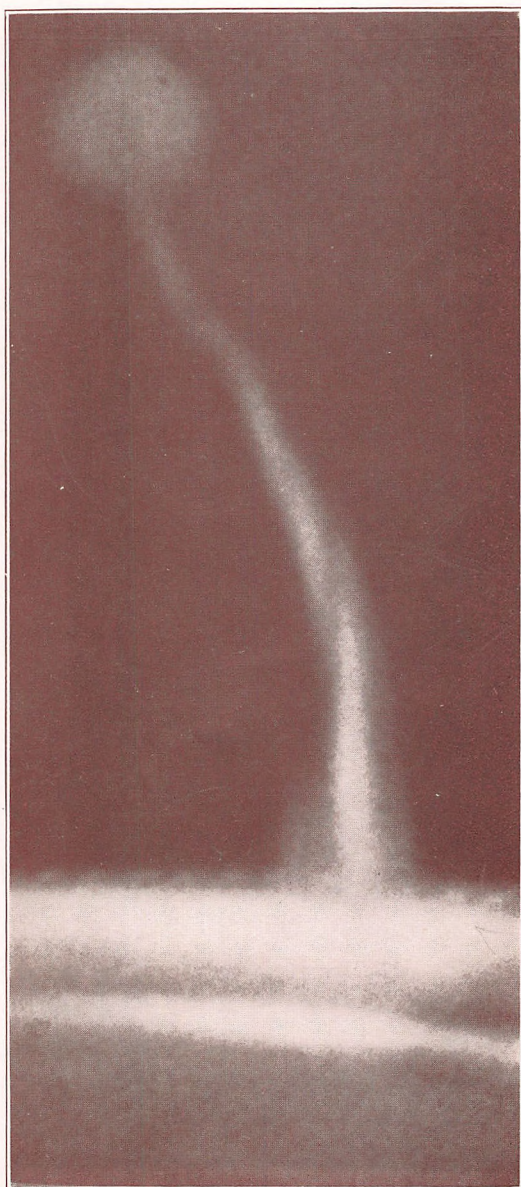


FIG. 6A. ENLARGEMENT OF RAPPING "ROD."



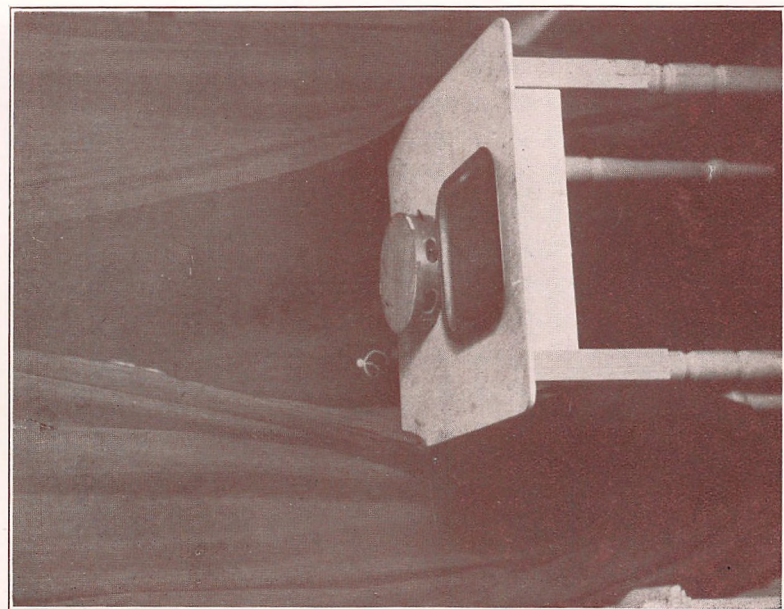


FIG. 7. TWISTED STRIKING "ROD."

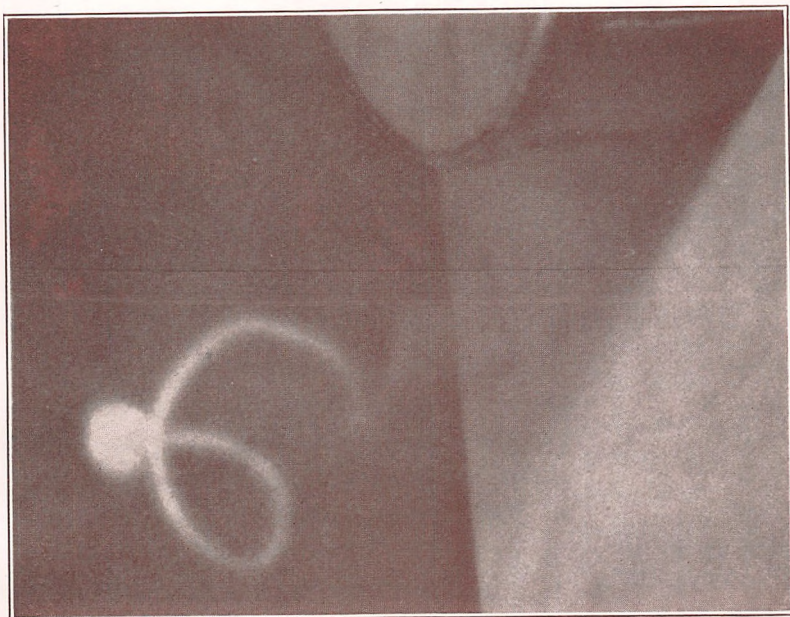


FIG. 7A. ENLARGEMENT OF TWISTED "ROD."



I spoke to Lynn on the matter, saying that it was well that everything should be noted if further light was to be gained on the subject. Dr. Crawford found with Miss Goligher that the moulds of ectoplasmic rods often had the pattern of her stocking upon them, showing that the exudation had assumed this formation in its way out. The bag used by Lynn is of close black material, sateen, and could not give same escape as a woollen fabric. In the process of return to body of medium, some such aperture as the holes may have been formed, but few know anything of the nature of ectoplasm and its methods, and I cannot dogmatize. If any reader has any knowledge of similar appearances after physical phenomena, I should be glad to hear. When later Lynn came to the College, a new bag was provided, and though the strictest examination was made of the bag before and after the phenomena, nothing of this nature was again noticed. On this visit Lynn announced that he intended to give up his mining work and devote all his time to mediumship. For a few months he did this, visiting Scotland, Ireland, Croydon, Southampton, Portsmouth and many other places. I have various reports of these visits from competent observers. During this period he agreed to pay a visit to the College as we were naturally desirous, before reporting upon his work, to examine it in the College séance room, although the conditions in the North were quite satisfactory. The visit took place in March, 1929, and on arrival, he reported to me that he had been consistently losing weight since he had devoted his whole time to séance work, and was somewhat concerned about it; he had on the average been giving three séances a week. The stoppage of muscular work might partly account for some of the loss, but not for all, so we took occasion to weigh him before and after each séance. Readers may be interested to see the results :

Date : 12.3.29.

	Stone.	lbs.	ozs.
Before séance (ready to go into bag) ...	10	4	6
After séance (without bag) ...	10	3	12
<i>Loss</i> ...	—	—	10

Next morning, after supper and breakfast intervening, his weight was 10 stone 4 lbs. 8 ozs., a gain of 2 ozs. on his original weight. Date : 14.3.29.

	Stone.	lbs.	ozs.
Before séance ...	10	3	12
After séance ...	10	2	10
<i>Loss</i> ...	—	1	2
Morning after ...	10	2	12

showing that 1 lb. had still to be made up in weight. On this



occasion, one of the sitters at the séance, a College member, Mr. M., who sat on Mr. Lynn's right, was weighed before and after, and we found that he had lost 8 ozs. during séance. Mrs Lynn weighed also, had gained 2 ozs. during the séance. Mr. M. above, reported to me during séance, that just before an apport arrived, both his hands to the wrists became intensely cold with a sensation as if he were wearing rubber gloves. This frozen feeling has often been noticed in physical séances where sitters are giving force.

Date : 16.3.29.

					Stone.	lbs.	ozs.
Before séance	...	...	...	...	10	4	0
After séance	...	...	...	...	10	3	2
Loss					—	—	14

Mrs. Lynn lost 2 ozs., and on this occasion Mr. W., a sitter, lost 8 ozs.

Professor Crawford of Belfast, who made many careful experiments on loss of weight with Miss Kathleen Goligher of Belfast, reported a constant variation in weight, varying from several stones to several ozs., according to the phenomena produced (*see Psychic Structures* (Crawford)). Even a slight tap, he observed, could not be produced without a variation in weight in the medium, and sledge hammer blows meant a loss of pounds, but quite regularly when the phenomena was over, the medium's weight adjusted itself to its pre-séance standard. He noticed too that the sitters contributed in varying degrees, though only slightly as compared with Miss Goligher.

On March 14th a photograph of a curious extrusion was obtained, *see* Fig. 8, and enlargement 8A, which shows a projection striking table, and gives a very good example of a rapping rod with enlarged end, which is curiously indistinct, as if weakened by flash, as compared with rod.

A small salt spoon was picked up after a second photograph was taken, and in Figs. 9, and its enlargement 9A, photograph taken with ordinary camera, and Fig. 10, and enlargement 10A, taken with quartz lens, exposed simultaneously, a fine picture of the arrival of this apport is seen. The curious gripping appendage as shown in Fig. 8A, is very remarkable. Many small apports were received at these séances, in addition to those photographed. On one occasion a large rather rusty fish hook, 2½ inches in length appeared; on another seventeen small brass curtain rings and 4 pieces of a manicure set, all sharp pointed. Levitation of the table was attempted, but an attempt to photograph this was not successful.

At the séance of March 16th, an apport of a penknife with two blades open was apparently dropped at the extreme edge of circle of sitters, and near the medium's wife. A photographic



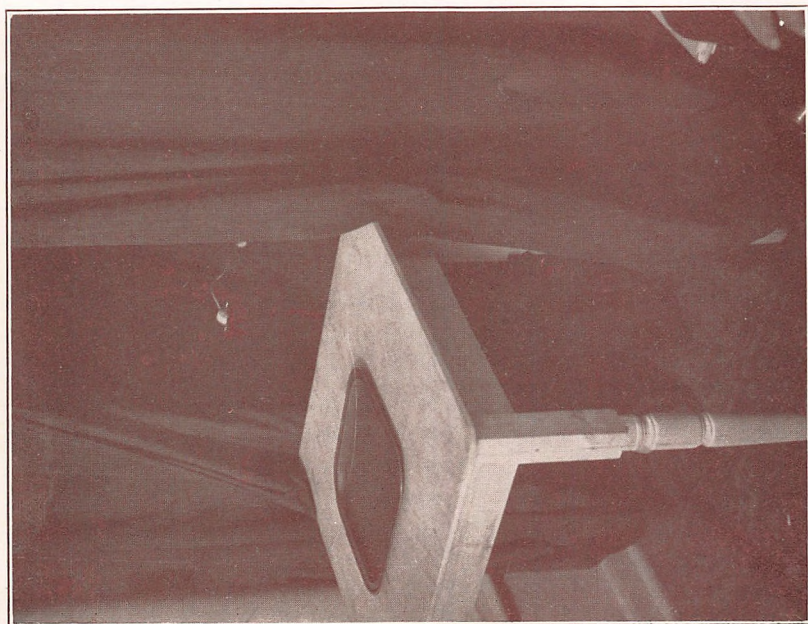


FIG. 8. APPORT OF SALT SPOON (ORDINARY LENS).

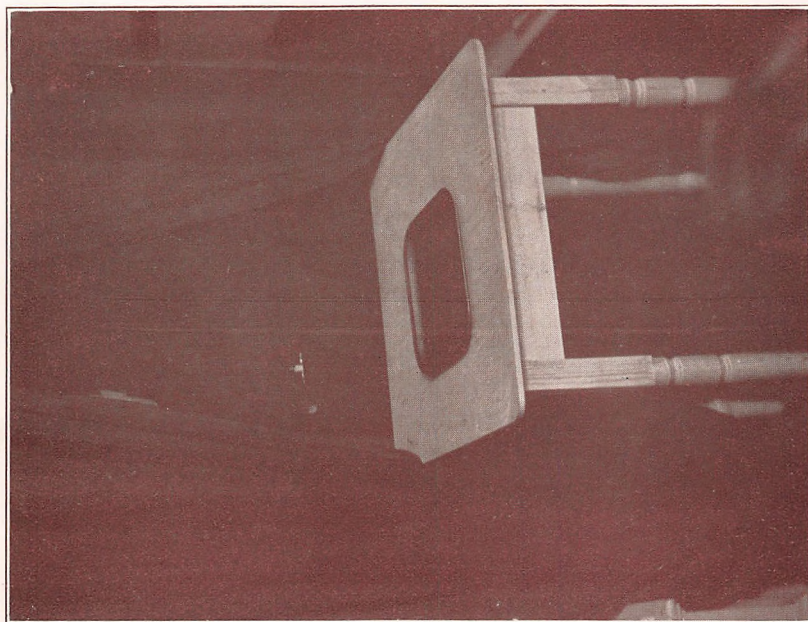


FIG. 9. APPORT OF SALT SPOON (QUARTZ LENS CAMERA).



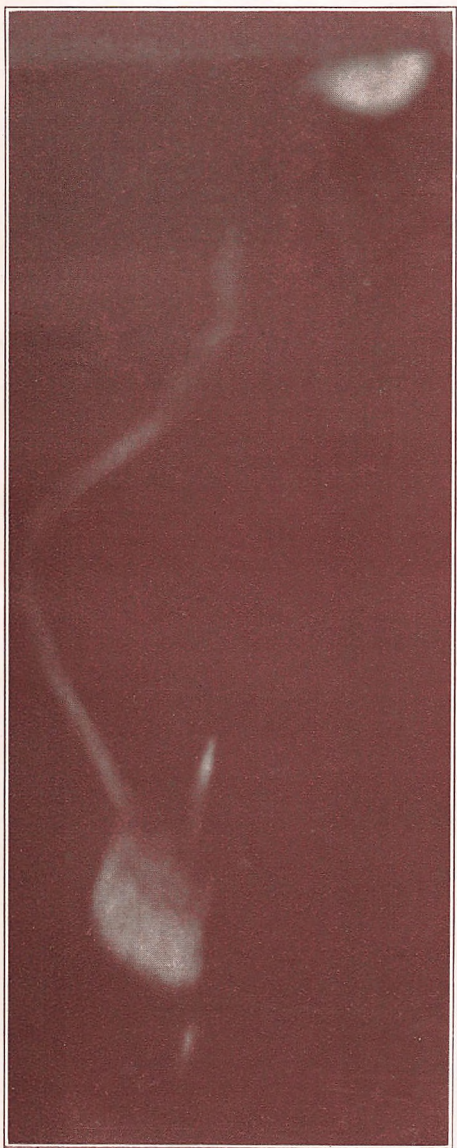


FIG. 8A. ENLARGEMENT OF SALT SPOON APPORT.

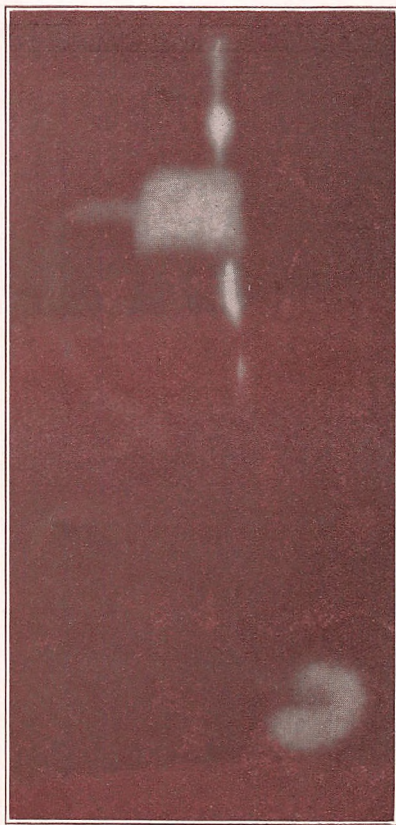


FIG. 9A. ENLARGEMENT OF SALT SPOON APPORT.



flash taken at this juncture reveals a blurred small object about three feet above the head of the medium in cabinet. An enlargement shows a faintly marked cord extending from this object to neighbourhood of medium. This is the only record I have of an article falling so far away from the medium, and it may be imagined that the flash caught the object prematurely, with the result that it was projected into the circle instead of falling as usual on tray or table. This photograph is hardly good enough for reproduction in these pages, but enlargements and lantern slides show above condition very clearly. The College is indebted to Mr. and Mrs. Lynn for their hearty co-operation in these experiments, which were quite new to them, and which in my estimation have added considerably to our knowledge, as to what may take place in some of these strange manifestations called "apports."

I am indebted to a business man, Mr. E. E. Noble, who has sat with the medium on many occasions in the medium's house and in his own home for very interesting reports regarding the apports. On several occasions he mentions that small piles of soot and of flour were laid neatly on the table on a paper previously marked by sitters. Milk and salt water have also arrived in receptacles on table previously empty; the dripping of the latter was clearly heard, and the former bore no trace of having been carelessly poured into the vessel. On one occasion Mr. Noble provided some carmine, and asked the control to dip end of a "rod" into this and make marks on a paper provided. This was done, but examination of marks obtained, showed no definite structure. Mirror-writing on paper provided by Mr. Noble has also been produced, showing occasional clairvoyance for certain sitters.

## THE SURVIVAL LEAGUE.

Mrs. C. A. Dawson Scott, who is well known as the founder of the P.E.N. Association, writes that the inaugural meeting of the Survival League, formed to bring home the truth of survival, will be held on Sunday evening at 7 p.m., at the Queen's Hall, Langham Place, W.1. It is ably supported.



# NOTES BY THE WAY.

A Reception held on May 23rd at Queen's Gate Hall, arranged by the London Spiritualist Alliance and shared in by other London groups, including the College, at their invitation, was the means of giving Sir Arthur and Lady Conan Doyle a hearty welcome home after their arduous South African pilgrimage. Dr. John Lamond, in presiding, expressed the gladness all felt in having Sir Arthur again in the country, and appreciation of the work he and his family had accomplished in their travels.

Sir Arthur, in replying, spoke of the pleasure he had had in opening up psychic knowledge to large audiences in nearly all the leading cities in South Africa, and as far North as Salisbury and Nairobi. He found a freshness in the point of view in these cities that was stimulating, and the matter became the only subject for discussion during their stay, in homes, in Press and in pulpit. None of this fervour got into the home journalism, though an incident in Nairobi, which might be construed as adverse to his propaganda, was eagerly picked up by the Press at home and abroad. This matter, which related to one of the photographs shown in a Lantern Lecture, had been gone into since his return, and he stood by the facts he had originally ascertained regarding it. A book on the South African experiences may shortly be expected from Sir Arthur's able pen.

One evidence of the interest aroused reaches me in a letter from Pretoria from a correspondent anxious to translate a good book for beginners into Afrikaander Dutch. He says that requests for simple literature are frequent.

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The *London* for June has an excellent article on "No Human Being has Ever Died," from the pen of Shaw Desmond, in which he makes a kindly reference to the work of the British College. Illustrations accompanying the article are from photographs by Major Mowbray, showing results obtained at the College in recent months, through the physical mediumship of T. Lynn, J. Lewis and Guy L'Estrange; some of the "Margery Photographs" from July, 1928, PSYCHIC SCIENCE, are also included.

The Editor of the *London* adds a note of a séance he attended at the College at which photographic experiments were carried out. He says, "I left the College with curiously mixed feelings. To say I was 'converted' is perhaps going rather far, but I was certainly amazed. There are now in this country roughly a million supporters of Spiritualism, and their numbers are growing daily."

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An Exhibition of Miss Le Rossignol's psychic drawings has been on view at the L.S.A., 16, Queensberry Place, South Kensington, during June. We hope the drawings will remain on view during July. They are the most spiritual of any we have ever seen; not only are the figures artistically beautiful in themselves, but the *motif* is the development of the human soul under influences which are represented as persons. Each picture is well worth long study. Many persons have been greatly impressed by them. We hope that the whole series will be published in colour, with short explanatory notes appended. Miss Le Rossignol tells us that the pencil drawing is first given and very rapidly completed, and the colour afterwards added under instruction from the Unseen.



That some leading psychologists—although many of their number are materialists—are taking a keen interest in the results and implications of Psychic Science, is noted by the Press in reviews of Professor William McDougall's work on "Modern Materialism and Emergent Evolution." He repeats in this what he practically said in 1923 in an address to the American S.P.R., when President of that body:—"Materialism in the literal sense has gone, never to return, but Science still renders an account of man and the Universe, which if not positively hostile is yet adverse to every form of religion and obstructive to every form of moral effort." A tremendous indictment. He considers that the evidence for telepathy certainly discounts materialism, and that the results attained by psychical research "are neither negative nor negligible." "Either personality is not in all cases utterly dissolved with the destruction of the body, or telepathic communication of a most far-reaching and improbable kind occurs." So far the Professor goes, and we welcome his help in getting this matter before the attention of his fellow psychologists. And yet Dr. McDougall could make nothing of the "Margery" physical phenomena to which he had splendid access. The later "Margery" mental phenomena of cross-correspondence would have interested him deeply.

\* \* \* \* \*

Professor William Brown, Wilde Reader at Oxford, is another who in his recent work, "Science and Personality," acknowledges assistance from psychic investigation, and Dr. Broad, of Oxford, in his monumental work on the Mind of Man, revealed an informed interest.

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During May, Rudi Schneider, one of the Austrian boys in whose development Schrenck Notzing took so much interest, gave a few sittings at the National Laboratory of Psychical Research, under as rigid test conditions of an electrical nature as have ever been devised, and managed to secure, according to reports from sitters, excellent phenomena under these conditions. Habit plays as important a part in mediumship as in daily life. A medium and his guides can set up all sorts of inhibitions, reasonable and often unreasonable, but given continuity of effort, and sitters who can provide decent psychic power, new conditions of control can be instituted, and it is those mediums who are willing to do this who will interest the scientist, who must be willing also to give a fair amount of attention and interest to the matter. That science is becoming more and more interested is evident from some recent articles in the scientific weekly, *Nature*.

\* \* \* \* \*

In the October issue of PSYCHIC SCIENCE, the Editor hopes to publish an illustrated article by Dr. Glen Hamilton, a medical man, of Winnipeg, who has for some years in a home group—under strict control—been carrying out a series of experiments in physical mediumship. Some of these have been already excellently reported in *Light*, but our readers will have the additional advantage of seeing for the first time some of the photographic results achieved by Dr. Hamilton and his associates, which promise to be of the greatest interest and value in the study of physical mediumship.

\* \* \* \* \*

The London group of Spiritualist Societies and Churches held their Annual Meeting recently in the Memorial Hall in Farringdon Street, when a whole day's gatherings testified to the virility of this body.



Mr. Hannen Swaffer, fresh from a visit to Berlin, where I hear excellent Press notices of his lecture on his psychic experiences. appeared in papers not usually favourable to such matters—was the chief speaker, and had an excellent reception. Mr. Horace Leaf told the audience of a visit to Salt Lake City, and the interest aroused amongst Mormons by his lectures. The foundation of Mormonism resulted from a Spirit message said to be received not many miles from the home of the Fox sisters about a decade earlier. Spiritualistic knowledge has spread throughout the civilised world, keeping its original message fresh and true, while Mormonism, though most powerful in its own chosen field, has become overlaid with many orthodox tenets. In 1927, in visiting the cottage of the Fox sisters, I was close to the birthplace of Mormonism, and was accompanied by Mr. and Mrs. Walter J. Foss, the able pastor of the fine Spiritualistic Church in Rochester, N.Y. His sudden death last March was a great blow to U.S.A. Spiritualists, who counted him as one of their most reliable workers.

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Someone put into my hands the other day a notice of the sale of a Baptist Chapel in Hounslow, apparently under the control of the London Baptist Property Board, Ltd., who are the Trustees, in which it is stated that "The Purchaser shall enter into covenant with the vendors and with the London Baptist Property Board, Ltd., that neither the premises nor any part thereof shall at any time be used for the sale of intoxicating liquors nor for a Socialist or Spiritualist Sunday School"; so now we know we are indeed classed with publicans! And sinners!! It is good to think that such a centre as the Memorial Hall does not impose such a crude ban on new thought.

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The Spiritualist Community Services have been able to raise a sufficient sum to secure the lease of the Grotian Hall in West London for a period of 23 years, which will enable the Sunday services to be carried on with security. Mrs. St. Clair Stobart, late Chairman of the College, has been the moving spirit in this effort. The building, which is under a Board of Management, will be available for letting purposes to Spiritualists and others. The Community offices are now housed in the same building, and an increase of activities is contemplated.

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Some psychic happenings indicate that ill wishes exercised in a certain way may bring harm upon unsuspecting persons who may be negatively sensitive, but according to archaeologists, Romans in London, eighteen centuries ago, knew of this same power. Among results of recent excavations exhibited at University College, was a small sheet of hammered lead on which were cut deep on both sides in Latin the words, "Titus Egnatius Tyranus is hereby solemnly cursed, likewise Publius Cicerius Felix." A square nail hole in the centre of the lead indicated that it had been nailed up in a shrine, so that it had a business end, and was not merely a relief for the feelings of the engraver. Inscribing formal curses against enemies was, it seems, a widespread, if undesirable Roman custom, as several similar tablets have been found.

The steady interest in psychic healing which has been maintained at the College since its inception under the care at various times of Mr. W. S. Hendry, of Mr. W. Foster, and latterly of



Mr. G. P. Sharplin, whose fine portrait by Mrs. Dora Head's kindness, appears in the present issue, makes for keen interest in all other work of this nature. Before them is a report of the James H. Hyslop Foundation Inc. of New York, U.S.A., which under the direction of Dr. Titus Bull, M.D., has distinguished itself by work on cases of obsession. The report includes a tabulated list of the kind of cases dealt with and the success attained. This effort, like so many others undertaken under psychic science, has been seriously hampered by lack of funds, and it is splendid news to hear that through the kindness of two donors, a sum of 46,000 dollars have been donated. It is now hoped to have a house devoted entirely to the work, giving Dr. Bull the very best conditions for difficult work which should be free from all cares of a financial nature if good results are to be obtained.

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In *Light* of May 11th, the Editor reports a unique case occurring at the College under Mrs. Garrett's mediumship, in which initials engraved in the inner case of an old watch and hidden from view under several layers of paper, and of which no one living had any knowledge, were made known by psychic means, and testified to by several witnesses. Unless we visualise omniscience on the part of the medium of a very remarkable order, it is difficult to explain such cases unless by the presumption of knowledge communicated by a former owner of the watch.

A recent sitter with Mrs. Garrett at the College sends me confirmation obtained by her of matters given at a sitting, quite outside her knowledge. She says, "On reaching my sister's home in Scotland, I told her of my experience, and in detail went into the matter received through Mrs. Garrett.

1. My brother-in-law, who communicated through the medium, stated that his wife had once a stillborn baby, a boy. (This is confirmed by my sister; I did not know of it.)

2. He stated that his wife had a packet of letters tied up with ribbon in the writing desk. (This is correct, she has such a packet, written by their youngest son, who passed on in 1925, and my sister tells me that the communicator tied these letters up himself some years before his own passing; this was unknown to me.)

3. That his wife had in a small box, links and other small things which belonged to him which she offered to her son, who said they were of no use to him, but his wife still had them and treasured them. (This was confirmed in every detail by my sister and was unknown to me. I had not seen my sister since 1923 until this visit.)

4. The name "Charlie" was given, which I did not know. My sister recognised it as the name of her husband's brother, recently passed on. (I did not know him nor of his death.)

This sitter adds, "I feel I owe Mrs. Garrett and Mr. Sharplin, who has contributed so much to the improvement of my health, a heavy debt of gratitude."

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News reaches me from a correspondent in Italy of remarkable séances held in Venice with George Valiantine, the "voice" medium, who made a visit to Germany and to Italy with Mr. and Mrs. Dennis Bradley. Excellent evidence, and in addition voices speaking in various Italian dialects recognised by the listeners, made the séances memorable, and will further the growing interest in the movement in Italy.

B.McK.



## BOOK REVIEWS.

## A BOOK OF TRUE DREAMS.

By Mary E. Monteith. Heath Cranton, Ltd., 6, Fleet Lane, E.C.4.

This is a book to be taken seriously. It should be read in conjunction with Muldoon's *Projection of the Astral Body*, and with the article on *Dreams* in the 11th edition of the *Encyclopædia Britannica*. I do not know Professor van Eeden's book, but I feel sure that no complete elucidation of *Dreams* will be found till the "Dream-body"—otherwise the soul, the astral, the etheric, or the spiritual body—is generally recognised as a component of the human being. Miss Monteith quotes the words "If the soul is in action in deep sleep, seeing, hearing, and moving in a world of real energies, then we are justified in assuming a psychic body within the physical, for to see, to hear, and to move are the functions of an organism, however ethereal." She also quotes, apparently with approval, that the dream-body is that "light body which on leaving the physical body, either at death or during sleep, clothes the spirit."

That animals dream is obvious from their movements in sleep. There is therefore good reason for supposing that dreams proceed from the experiences of waking life; but this is a very partial explanation, as the instances of supernormal dreams clearly show. Miss Monteith's interesting collection of dreams of "winners" at races will probably be welcomed by bookmakers, who stand to win either way, for if the average man lays himself out to dream of winning horses, there will probably be more wrong than right; while if the "bookie" should get on the track of true dreaming, an easy fortune awaits him! Meanwhile, dreaming of winners is barely on the line of true sportmanship.

True dreams are fairly frequent, and partake of the functions of the soul which are partially independent of Space and Time. Unfortunately the art of true dreaming is difficult to acquire and its results always doubtful, seeing that few persons can set aside human interests, especially pecuniary profit.

S. DE B.

## LEONARD AND SOULE EXPERIMENTS IN PSYCHICAL RESEARCH.

By Lydia W. Allison. Boston Society for Psychical Research, Boston, U.S.A.

This is another of those books of meticulously careful experiment with which the Proc. S.P.R. have made us familiar. It contains a number of experiments which are almost inexplicable on the animistic theory—such as the long endeavours of "Mrs. Prince" through Mrs. Soule (medium) to reach the very unusual name of a cat—Mephistopheles. These amuse the critic who is aware of the supernormal faculties of the incarnate soul. Perhaps the most convincing episode in the book is the very full descriptive prediction, given November 27th, 1925, of a disaster which occurred two years later at Pittsburgh, Pa., U.S.A.

"On November 14th, 1927, the largest storage tank of natural gas in the world, with a capacity of five million cubic feet, exploded and went up in an instant, followed by the explosion of a nearby tank of four million cubic feet followed by that of a tank further distant holding 500,000 cubic feet. There were 27 known dead and about 600 injured. It was probably the most destructive explosion that ever occurred in this country. The disaster affected an area of a square mile fronting on the Ohio river. The wreckage in this quarter of "thickly settled, old-fashioned brick and frame dwellings crowding



one upon another, with factories, warehouses and industrial plants rendered some 5,000 persons homeless."

This does not necessarily imply prevision by the discarnate though it is probably due to that faculty. There have been many notable predictions, especially that of the results of the late war, given to Dr. Antoniou of Athens by a young lady under hypnosis and published in the Athens newspapers of August, 1914, which have been equally conclusive. Such are due to the faculty of the soul, incarnate or discarnate, and indicate its partial independence of Time and Space as we know them.

It is interesting to see the learned societies gradually coming to the one fundamental fact which will explain all these phenomena—that the human being consists of Body, Soul, and Spirit, this last being a part of the universal Mind which creates all things. The soul is not stuck into the body like a knife into its sheath, but is the atomic cause of every cell in the material body and is the vehicle of the spirit or Mind in all living things.

S. DE B.

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#### THE PROJECTION OF THE ASTRAL BODY.

By Sylvan J. Muldoon and Hereward Carrington. Rider & Co. 18s. net.

The real existence of the Astral Body (otherwise the subtle, etheric, soul of Man, the Double, the vehicle of the spirit or mind) has been demonstrated by many instances summarised by Mr. Hereward Carrington in the Introduction to this volume, p. xxiv to xxv. The evidence of spirit communications is nearly uniform on this fact, and it is the central experimental proof of survival. It is that which survives; and its powers partake of that Fourth Dimension whose real existence is the final cause of all the difficulty some persons have in believing in survival at all, despite the very obvious instances of its actuality.

That this is so is well shown by Dr. Wiltse's case which is reported in vol. viii of *Proc. S.P.R.* and in *Myers' Human Personality*, vol. ii, pp. 315-322. After a few preliminary remarks Dr. Wiltse says:

" . . . . With all the interest of physician I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body . . . . I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time, the latter motion ceased, and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet towards the head, as a rubber cord shortens . . . . As I emerged from the head, I floated up-and-down and laterally as a soap bubble attached to the bowl of a pipe, until at last I broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man."

" I seemed to be translucent, of a bluish cast and perfectly naked . . . . I directed my gaze (to the bed) and saw my own dead body. It was lying just as I had taken so much pains to place it, partially upon the right side, the feet close together, and the hands clasped across the breast . . . . I was surprised at the paleness of the face . . . . I turned and passed out of the open door."

Dr. Wiltse then relates a number of mental experiences—including the perception of certain things he did not know existed, but which were subsequently verified and found correct. At the conclusion of this astral journey he was arrested by a small densely black cloud, and when he regained consciousness, he was in his own physical body.



This is sufficient explanation of Andrew Lang's assertion that "some apparitions are 'ghosts'—real objective entities filling space." ("Cock Lane and Common-sense," p. 206.)

When this fact, for it is a fact, is generally recognised, all the elaborate explanations of supernormal apparitions as invariably due to hysteria or pathological conditions of some sort or another will disappear. Mr. Muldoon gives an exhaustive analysis of his own experiences which are exceedingly interesting from a metapsychic point of view. The value of such experiments from the practical aspect is quite another question.

S. DE B.

#### JAMES H. HYSLOP—X. HIS BOOK. A CROSS REFERENCE RECORD.

By Miss G. O. Tubby; formerly Secretary Am. S.P.R. York Printing Co.

In the preface to this book Dr. Weston D. Bayley, M.D., says:—

"At present there is little open recognition of this infant science in our great centres of learning. It is quite possible that were the Richard Hodgson Memorial Fellowship adequately endowed, the subject would be appropriately taught by trained and competent specialists. In some Universities the accredited teachers of psychology continue sublimely uninformed regarding these psychical studies. In others there are teachers privately interested and well qualified, but should they proceed to didactics they would be doomed to dismissal by trustees who are usually dominated by some particular brand of orthodox theology . . . . Theology (whose very essence is based upon a host of similar manifestations, only with less credentials than are patent in modern ones) passes them by on the other side of the road. The orthodox sciences were similarly evasive. Even the quasi-sciences of psychology and biology—not yet sure of their own legitimacy—turned a deaf ear."

"This volume contains a collection of records with notes of interpretation. I commend the work to the attention of enquirers and researchers interested in the pros and cons of the possibility of survival of bodily death."

This book is a careful and thorough record. It gives 96 cross references obtained through 27 mediums, and all of these give the tone and quality pertinent to J. H. H. One of the best is given by an absent sitting for Miss Tubby (p. 58).

It is curious and interesting to note how investigators of purely mental phenomena obtain proofs of personal survival which are borne out by the indisputable physical evidence—supernormal photographic portraiture, thumb-prints, and other physical phenomena which give a mass of consistent evidence that survival is but a part of the general evolutionary scheme that makes a consistent whole.

It has long been noted that the official sciences are devoted to the reactions between Matter and Energy. These two are strongly contrasted in the normal world: Matter is ponderable, occupies space, and is apparently indestructible. Energy is imponderable, readily transformable, and usually—as an electric current, light, heat, etc.—does not occupy space other than the interstitial spaces of matter. But of late, the enormous discoveries of the complex nature of the atom; Professor Broad's *Mind and its Place in Nature*, Professor Hans Driesch's *Crisis in Psychology*, and Professor Bose's *Nervous Mechanism of Plants*, have, as the author mentions in her Foreword, indicated increasing attention to the third great factor in the universe—Mind.

Those who attempt to explain the universe on the old scientific lines referring to the sub-conscious results which only the very highest consciousness can bring about, must explain why the communications show so clearly the characteristics of persons whose very existence is unknown to the human instrument in play.

S. DE B.



"AUBREY MESSAGES." Evidence of Life, Memory, Affection after the change called "Death." Compiled by I. E. Lawrence. Published by Austin Publishing Company, Los Angeles.

This is one of the "mother" books; the outcome of deep grief for an idolized son, and of contacts made through various mediums for the purpose of comfort. The son was, previous to his passing, interested in many aspects of philosophical and occult thought, and some of his poems written while alive, show ability. But the book is presented in such a disorderly way—contains so much obtrusive and unnecessary personal matter, harps so much upon his mother's grief and her idolatry for him, that, although there are stray gleams of fine philosophical truth, it is the kind of book one would rather not see in circulation.

The psychics used were Dr. Francis and Rev. Mae Taylor of Los Angeles, but however satisfactory their messages may have been to the inquirer—and they are both good psychics—all extraneous matter should have been rigidly weeded out if the writer wished the general reader to be impressed with their value. The book is nicely produced, but has apparently never been in the hands of a proof reader—or a very careless one—if I can judge by the gross carelessness of the spelling in scores of cases. There was an urge from "the other side" to have this matter published. This is common, but the sitter must consider whether this may not be the result of a hidden desire of her own—or of the medium who gives the message. To my thinking such communications should be rigorously examined by some one competent to decide on values before such volumes are loaded on the psychic market, however valuable the matter may be in its personal aspect.

B.

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#### THE FOUR GREAT INITIATIONS.

By Ellen Conroy, M.A. Messrs. Rider. 3s. 6d. net.

The authoress, who dedicates this volume to the Rosicrucian Fellowship in New York City, devotes her pen to the consideration of the stages in the Spiritual Life which every serious student experiences. The teaching is wise and helpful for those ready for it.

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#### "IS DEATH THE END."

By J. H. Remmers.

Published by Progressive Publications, Inc., Dayton, Ohio, U.S.A. From Psychic Book Shop. 7s. 6d.

This is a U.S.A. publication we can heartily recommend. It is a progressive experience of psychic experiences in the life of Mr. and Mrs. Remmers, who, after the loss of a brilliant son, set themselves to solve, if possible, the age-long question, "Is Death the End."

The story of the search, the previous preparation through study of the best records, the wearisomeness and disappointments of the early months of investigation are excellently told. Of this period Mrs. Remmers says, "Had we known at the beginning that the human body must by degrees become accustomed to the tapping or giving off of this vital energy, and that a sudden withdrawal of too large an amount would be most injurious, much anguish could have been spared us. To my knowledge no writer on the subject thus far has brought this most important factor before those endeavouring to establish communication without the aid of a developed medium—one whose physical body has become accustomed to the giving off of this vital



energy." The best writers on the subject have continually warned investigators on this point, and of the depletion following too frequent sittings. In such an experience Mr. Remmers justifies the use of the developed amateur or professional medium. He did not realise that it was only age-long prejudice, carefully fostered by opponents, which hindered him from receiving comfort at an earlier date, and wise guidance as to the development of psychic faculties. But the experience nevertheless, was a valuable one, and in time they secured table movement, coherent communication, and in Mrs. Remmer's case, voice phenomena. Later they made many contacts with reliable public mediums, and Mr. Remmers has some excellent records on voice and materialisation phenomena in his own home under good conditions, the latter a valuable addition to our literature. The author has some hard things to say of the Church which failed him in his hour of need, and the ignorance which keeps this knowledge from the general public.

The author promises a later volume on the scientific aspect, for he has wide experience with Mrs. Laura Prudens of Cincinnati—the well-known slate writing medium who visited the College three years ago.

The volume has a page inscribed to Mr. Roy Holmyard, a respected member of the College, "whose sincere interest has ever been an incentive in the great quest for Truth."

B.

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#### BOOKS RECEIVED FROM PUBLISHERS.

THE IMITATION OF JESUS CHRIST. French translation by Claire Galichon. English translation from above by N. Powys. (Received psychically.) Fowler & Co. 1s.

EXPERIENCES OF A MEDIUM. By Edith M. Wood. A. H. Stockwell. 2s. 6d. net.

GLIMPSSES OF LIFE IN THE GREAT BEYOND. By Velonius. A. H. Stockwell. 1s.

SCIENCE AND THE INFINITE. (4th Edition.) By Sydney T. Klein. Rider. 4s. 6d.

SANE OCCULTISM. By Dion Fortune. Rider. 5s. net.

THE BOOK WITH THE SEVEN SEALS (on Spiritual Healing). By Louis Bronkhorst. Rider. 2s. 6d. net.

AND AFTER THIS LIFE? (Communications.) Edited by J. B. K. Rider. 3s. 6d. net

Messrs. Rider & Co. "The Open Door." By Sulhayhas. (Communications.) 3s. 6d. net.

Messrs. Rider & Co. "Reincarnation." By "Papus" (Dr. G. Encausse). Translated by Marguerite Vallior. 3s. 6d. net.

Messrs. Stockwell. "Ghosts Seen and Heard." By Rex Sowden. 2s. net.

Messrs. Kelly and Walsh. (Shanghai: China.) "Chuang Tzu," Mystic Moralism and Social Reformer. Translated from Chinese by H. A. Giles, LL.D. 2nd Edition, Revised.

J. "Guide Methodique." (French.) By J. L'homme. Liege, Belgium. 1 franc.

"Pensée et Volonté. Par Ernest Bozzano.

"Pourquoi je crois à l'Immortalité Personnelle." Par Sir Oliver Lodge.



## CORRESPONDENCE.

To the Editor of PSYCHIC SCIENCE.

SIR,

I have just been reading the article by Mrs. Helen Lambert in the October number of PSYCHIC SCIENCE, and it has occurred to me that although Mrs. Lambert may not require further confirmation of the views expressed by her in the concluding paragraph on p. 213, it may not be without interest to her to learn that similar views are held by several of us here as the result of repeated experiences.

We are a small circle of intimate friends. All of us are serious investigators of many years' standing, and one of our number happens to be a trance medium of exceptional reliability and value, so our work is entirely private.

Among our communicators who are regularly with us is one who, in the spirit world, has devoted herself to rescue work—helping “lost” souls to find themselves, and setting them on the path of progression. This communicator was in earth-life, nearly a century ago, a Scotswoman of the peasant class; shrewd, intensely humorous, kind-hearted in a very marked degree, and redolent of the soil where she passed her earth-life in the broad Doric she uses when speaking to us; incidentally, she sometimes uses words that have gone out of currency in the modern vernacular, but they are always traceable, and peculiarly apposite. Her control of our medium is so complete that her conversations with us are as natural as the interchange of ideas between congenial spirits in the flesh. She has used our medium for manifestation for over a quarter of a century, and persists in addressing me as “Laddie,” though I happen to be 74.

When speaking of her charges in the spirit world she invariably refers to them as “stray doggies,” and the likeness of their condition when brought to us is frequently pathetically reminiscent of stray dogs, wandering masterless in unknown territory. For years past we have had these strays brought to us, and, with the assistance provided for them by our spirit friends, they have been enabled to get into direct communion with us through our medium.

From the first we were told that it would be possible for *us* to aid in the work of rescue in a manner not possible to those in the spirit world. The explanation given to us was practically identical with the conclusion to which Mrs. Lambert has come—“that it is far from being an easy matter for the more highly developed spirit to reach, and to make himself understood by an earth-bound soul who is completely immersed in sense-memories,” and “who frequently is not aware of having passed from his own body.” It is precisely because they are not aware of the change that has taken place that the spirit-helpers seem unable to reach them, and we have proved, again and again, that “the first awakening is more possible to achieve” through the instrumentality of someone in the flesh who succeeds in winning their confidence and serious attention.

With some of the strange cases we have tackled there have been difficulties, but (if I may be permitted to say so) we are all very patient and tactful people, and in no single case have difficulties beaten us.

It has been a keen pleasure to *know*—for we have had indubitable demonstrations of it—that our success in the breaking of the sense-shell in which these unfortunates have been enclosed, has *always* had the effect of opening their minds to the ministrations of our spirit friends, and thenceforward the way of progression lay open to them.

Referring to the speculations with which Mrs. Lambert closed the paragraph in question, commencing with the word “why?” I can only say that our speculations have followed almost exactly the same line.

However close this contact may be, let no one imagine that free, conscious intercourse between the incarnate and discarnate is easily achieved. So natural and fluent are the messages from this Group, and so confidently and surely do they proceed with the work of healing, assisted by Dr. Bull,



that one forgets to marvel and is too apt to take for granted the apparent ease with which all this is accomplished. Only when some communicator refers to the years of thought and concentrated effort which have gone toward making this work possible; the training of the medium; the perfecting of a method of communication; the procedure and details of technique involved in the healing; is one reminded of a passage written by F.W.H.M., many years before he became a member of this devoted Group: "Not easily and carelessly do these spirits come to us, but after strenuous preparation, and with difficult fulfilment of desire."

The concluding paragraph of this article on p. 214, is, in my humble opinion, the kind of thing that should be broadcast among spiritualists, because of all souls still in the flesh, spiritualists especially, should realise that life on "the other side" is *intended* to be a life of service, and that there cannot possibly be any better preparation for what *has* to come than some practice of it while we are still on this plane.

May I, Sir, as one who has only recently been brought into contact with the Quarterly that is in your able hands, express my sense of keen appreciation of its value. Every number contains something of outstanding interest where *all* is good. In the case of the October number I think the palm must go to the article by the Revd. C. Drayton Thomas; for the student of mental phenomena (which never ceases to present puzzles to the mind of the earnest and critical investigator), that record of experiences possesses unique value.

I am, Sir,

Rand Club,  
Johannesburg,  
2-11-28.

Yours very truly,  
(Signed) T. A. R. PURCHAS.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,

Mrs. McKenzie tells me you might be interested in an experience we had about a year ago in our New Thought Temple in Victoria, B.C. It is a long story which I must give you:

One Sunday, during the lecture given by our teacher Dr. A. F. Barton (a good psychic who is now in England, by the way) I saw a beautiful aura, a most wonderfully clear violet cloud round him. I told him and others of this after the service. During his discourse, several noticed that he appeared ill as ease, and on questioning him, he had been seized with a violent, sharp pain in his groin. This happened three Sunday mornings at the same hour. Now for the story. A woman came to the Temple on the fourth Sunday from that date I think, and gave Dr. Barton a letter which she said was from her brother in ——— gaol near Westminster, B.C. The letter was to this effect: that he and another "lifer" had been much interested for some months past in reading short excerpts from Dr. Barton's lectures and in the subjects of lectures as announced in one of the local papers —so much so that they determined to sit in the silence and try and get mentally into touch with him and *hear* what he was teaching in Victoria (75 miles, by sea, away). They were so successful that they interested others in the gaol to do likewise, at last getting permission from the authorities to sit in an ante-room to the chapel on Sundays from 11-12, instead of attending service, which had not done them any good. It was during that hour on the first Sunday that I saw the purple aura, and others noticed Dr. Barton's indisposition. This prisoner stated that the silence was so impressive to them all (15 in number) that they felt they could hear the earth throb, and several exclaimed that the whole room was filled with people! The effect on these men's characters and behaviour after this was so remarkable, that 12 out of the number have been made trustees, even sent to distant towns on parole, even across Canada. We got permission for Dr. Barton to visit the gaol, and he was met by the Chaplain and taken to the chapel (Church of England) and there awaited the prisoners, who had, I must tell you, got permission to hold a study class *without a sound* every Thursday



evening, and it was to this class he went especially, and there to his amazement a man sat on either side of him with a lot of keys on his belt, showing they had access to the lock-up cells! He asked how they began their class—"By some music," was the answer—whereupon the "lifer" on his right stepped down and played on the organ the "Lost Chord" most beautifully. Dr. Barton asked for questions. One man got up and asked for a definition of prayer, which Dr. Barton gave, saying of course, words were not needed, etc., and as that subject was touched upon, he thought he would address them on it. He was told before he began that he could talk to the men for one hour only. One question after another was asked and answered. One man got up and said, "You are the first and only man who has stood there who has not preached sin, judgement and damnation to us"—whereupon the chaplain stood up (he had previously asked the men's permission to stay, you see it was their *own* study hour), and said, "Men, from this hour you will never hear that from me again." (Very fine of him, wasn't it?) The men told him all sorts of things about themselves and the reason why they were there, saying they had come into this thought as a result of reading reviews of such books as Archbishop du Vernet's "Spiritual Radio," and the belief that they too could contact a teacher on the right lines, such as Dr. Barton. Their delight because they had succeeded was great. While Dr. Barton was regretting mentally that he only had 10 minutes more, the door opened and a note was handed to the chaplain who sat apart and read it, and then brought it up to the platform. Dr. Barton read it silently, it was to the effect that he could take all the time he needed. At last a bell rang, and all had to file out, shaking hands with him in deepest gratitude for his words of encouragement and real help. The lifer told Dr. Barton he had been a celebrated cracksmen, and was shot *in the groin* when caught! Isn't that remarkable? The Chaplain asked Dr. Barton to his house, and they talked till 1 a.m. The guard also said he had listened at the door, and was amazed at the wonderful teaching and help given—so that the first half of Dr. Barton's lecture on Sunday mornings was invariably addressed to that little band in "O" gaol. We sent a good deal of really sensible literature *to the Chaplain* for distribution—a very wise and right course, and the results have been most astonishing, so much so that the governor asked Dr. Barton to report to him on his last visit there. After visiting the men all *personally*—a great favour—the governor, the head of the Canadian Mounted Police (formerly called the North-West Mounted Police) and another man in authority, were waiting for him. A great discussion took place, the governor of course doing this to size up and test Dr. Barton. He then showed him that all these prisoners had been brought down one by one and interviewed by him to try and find out the secret of their change of character. He admitted that teaching such as this would mean *prison reform*. One dreadful man, more like an animal, Dr. Barton insisted on visiting on passing his cell. After some delay this was allowed. This creature spat on his out-stretched hand, and was generally brutal—at last sat on his cot and motioned Dr. Barton to sit beside him—then began to stroke his knee as one would a cat or dog—then stroked Dr. Barton's head, a most uncanny experience, but he faced it well and in a fine fearless way, which seemed to tame the prisoner. This man asked if he would promise to come and see him before leaving the gaol, which he promised to do. On doing so, there was this (otherwise ferocious and unkempt) creature with his hair brushed and beard shaved off and clean looking. Seeing Dr. Barton's look of surprise, he said, "In Norway when my mother expected a visitor, she would comb her hair, wash her face and put on a clean dress. I have done that but have not got a clean dress!" You can imagine the surprise of our good Dr. Barton. So on telling the governor of this, who tried to say criminals are born so, and no reform is possible, Dr. Barton said "You can prove this in your own gaol." So on ringing for a guard, the man was ordered to be brought down. So pleased was the governor that the prisoner was sent to No. 1 corridor instead of to the frightful alley the dark cells are in. These four men talked till morning,



the governor taking from a drawer one of the books we had sent for the men, which he had read hoping to find the key to the reform he saw in operation.

This is a long rambling yarn, Sir, but I trust if you find it useful you will be able to curtail it as you deem fit. One day while listening to a morning lecture, a large bowl of white chrysanthemums was on the platform near Dr. Barton. I distinctly saw 12 heads of men, all different, most wonderful blue shadows on these marble-like busts. Afterwards I remarked to him "Wouldn't it be interesting to know how many men were in the silence at 'O.'" The Chaplain had occasion to write to Dr. Barton that week, and remarked "Owing to prison routine, only 12 men were in conjunction this Sunday."

A strange fact we discovered; our pianist, Mrs. Harris, was at Columbia University (U.S.A.) and this 'lifer' also, and both were studying music the same time under a doctor of music. He was retiring, and was presented with some silver by his pupils. To this man he said, "You have great talent, see that you it aright." This man told Dr. Barton of this and the year he was at that College. On telling us, his congregation, our pianist was of course vitally interested, this safe-blower, now a life convict, was her erstwhile class mate. This professor has passed on, so I think and hope it was his influence and guidance from the other side that brought about all I've told you, Dr. Barton being a really good psychic.

I felt you show know this, for personally this is a solution to me of why Dr. Barton should have been selected by this prisoner as the one whom he would try to contact telepathically; this is perhaps not scientific, but don't you think it possible and probable? For years I have read with deep interest all you have written; when you wrote as "Desertis" was it not first of all?

Please forgive this long tirade and shocking handwriting. My sight is extremely poor; one really should use a typewriter and thus be less of a burden to one's correspondents.

With kind regards,

Faithfully yours,

(Signed) ROSE BULLEN.

(Mrs. FITZHERBERT BULLEN.)

Oakdene,

924, Esquimalt Road,

Victoria, B.C.

7-11-1928.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,

We feel that some word of current developments in connection with the spiritual healing work that is being done in Sydney by Victor Eugene Cromer will not be without interest to you personally, and that undoubtedly this work must ultimately prove of enormous importance to all those, the world over, whose concern it is to prove ever more conclusively the reality and supremacy of spiritual values.

Having, over a period of thirty years, made a first-hand and intensive study of the majority of existent methods of healing by being in personal touch with a very great number of individual healers and of groups both in Australia and abroad, Mr. Cromer, has, in his working out of the technique of spiritual healing, undoubtedly taken that "next step" for which it seems that so many in all parts of the world are waiting.

The completely novel feature of his work is its demonstrability; for, since in an ever-increasing number of cases, the influx of the spiritual force as transmitted to the patient by the healer gives rise to involuntary movement of the precise kind required to remedy the specific defect, it means that a way has been found by which every successive step in the process of spiritual healing may be exactly analysed, and co-ordinated with existent scientific knowledge in regard to bodily structure and functioning.



This is surely a big advance as compared with most methods of purely mental therapy or of faith healing in which the process of cure may indeed take place, but without any means being afforded by which its successive phases can be investigated. In other words, Mr. Cromer's work very truly and fully makes possible the adding to our faith of knowledge in matters relative to the workings of the spiritual powers upon the human being.

Motion films that have been taken in cases of paralysis, muscular atrophy, and other conditions, showing the patient moving involuntarily under the stimulus of the spiritual force, are clinical records of a kind that one ventures to say the world has not seen before, and these films are, in Australia, causing no small stir both among religious organisations and in medical scientific circles. Before long we hope also to show these films abroad, where the requisite arrangements can be made; and we feel the time is perhaps not so very far distant when Mr. Cromer must visit the States, and make, in all probability, a European tour.

Last week a public demonstration was held, which was, in character, quite unique. Mr. Cromer concentrated upon the Divine Power, and the outpouring of spiritual force that followed brought about involuntary movement simultaneously in some twenty-seven cases of the most diverse kind, and this without a touch from the healer. The movement in every instance continued, with wonderful variation, but no cessation, for nearly two hours on end. Movement so induced by the influx of the life force gives rise to no fatigue; and the sight was indeed one at which to marvel at those men, women, and children moved each in entirely different fashion from the others, yet each with perfect rhythm, and strenuously or gently as required. One's mind flies back to scenes which must surely have been familiar in early Christian times when the lame leapt, and the outpouring of the Holy Spirit induced just such spontaneous movement as it would seem we are again to know as the expression of the outpouring in our modern midst of the Divine Power. And this outpouring, viewed as it must be in relation to the modicum of scientific knowledge which mankind has gained during the centuries, is, surely, that for which the age is waiting.

At this recent demonstration motion films were taken, and we anticipate that the interest abroad in the screening of these pictures would be intense.

Naturally the pathway is, on the surface, not entirely one of roses, in relation to the work. Apathy and prejudice, the age-long enemies of spiritual effort, are by no means non-existent in Australia; but the sheer uniqueness of the healing, and its ever-wider range of effectiveness, are more than puzzling the scribes and pharisees of the community! No ready-made hypotheses will fit the demonstrated facts; and it is the demonstrability of the process of healing in its every phase that is, as one sees it, of such tremendous significance for all who seek for a point at which most effectively to place the spiritual lever that they feel must move the world!

It is very interesting that the healing power also induces involuntary movement in a number of patients receiving absent treatment, showing that a definite force is "wireless" to, and received by, them. The movement is, for the most part, under voluntary control in the sense that the patient can inhibit it, but the felt impulse to its making is from the influx of a definite force which, by reason of its effects both upon the voluntary and the autonomic nervous and muscular systems of the human organism, and as a force the workings of which may be demonstrated in various experimental ways independently of any action upon the human body, is proved to be a form of energy of quite specific character, which, for purposes of investigation Mr. Cromer has called the "Vrillic" force.

The scientific joy in this work comes from running the gauntlet of every ready-made hypothesis, as of the healing as resulting from hypnosis or mental suggestion of some kind, as being merely the outcome of "animal magnetism," and so on, and in proving the utter inadequacy of such glib explanations to account for the facts.

The spiritual joy comes in feeling that the work is a part of the great Plan for the New Age, that New Age which can dawn only through an



outpouring of spiritual force such as mankind has never before known; and the ever-deepening knowledge of the nature of such spiritual force in its various manifestations, and a gradual increase of our exact understanding of the laws governing its conscious control and use must precede the promised consummation of its outpouring "upon all flesh."

Burdekin Lodge,  
199, Macquarie Street,  
Sydney, Australia.  
1-8-1928.

With every good wish,  
Yours sincerely,  
MARY RIVETT.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,

I enclose cheque for amount due and many thanks. I am particularly pleased to read the article and letter on the Chinese scripts by Mr. R. F. Johnston. It is undoubtedly a most damning document and explains much. The attempted reply is puerile in the extreme. Also, as the *Valiantine-Whymant Chinese utterances* have similar associations, the best thing to do would be to send them to Mr. R. F. Johnston for translation and tracing to their source. In our S.P.R. records we have at least one case where a *page of Greek* appeared verbatim through a medium (who knew no Greek or was supposed to be ignorant of that language) evidently taken from a *Greek-English dictionary*. I asked Dr. Wynant (*sic*), publicly at an S.P.R. meeting in London, why he addressed the "spirit" of Confucius in such grandiloquent language (as he said he did?) and the answer I got was that "it was the custom to do so in older days." It does not seem to me likely, however, that the spirits carry over into the next world all their *earthly titles and dignities*. Again when *Egyptian* or *Persian* spirits of sages communicate nowadays, they seem to be quite well able to speak or write in English, why not "Confucius"? I have a case under investigation just now where through automatic writing, an Entity calling itself *Gosric* (professing to be a pagan Saxon of the eleventh century) seems quite well able to write *modern English* and is familiar with Othello in Shakespeare and with the names of the Essex stud horses of 40 years ago as recorded in the Shire horse books of Essex. If this Chinese script or utterance of Mr. Wymont (*sic*) is genuine it ought, as I say, to be sent to an impartial critic like Mr. Johnston whose *word* has some credit and whose *knowledge* is beyond dispute.

Yours truly,  
F. W. HAYES (Assoc., S.P.R.).

P.S.—I do not at present know *exactly* how the Valiantine-Whynant Chinese was accomplished, but I do know how I could produce it if I wanted to do so, and that without the aid of Chinese "spirits."

You are at liberty to publish this if you like.

"Towerville,"  
The Crescent, Loughton.  
1-6-1929.

We print the letter above exactly as received, as an expression of opinion, thinking that no view should be suppressed. The essence of the matter is how the Chinese script, whencesoever it comes, could be written by persons absolutely ignorant of the language. Mr. Hayes' difficulty as to knowledge of modern English is answered by the fact that in telepathy from the unseen, the ideas, but not the words, are transmitted "*Gosric*" may very possibly be a fraud. "*Confucius*" was expressly stated not to be present at the Crandon sittings. We should welcome a page of similar length of Chinese written by Mr. Hayes under the same conditions as Margery's script, with similar guarantees of genuineness.

Editor.



We are asked to give space to the appeal of M. Jean Meyer, printed below with translation.

## GRAND CONCOURS.

PRIX : DIX MILLE FRANCS.

La Société D'Etudes Métapsychiques à responsabilité limitée au capital de 4,000,000 de francs, 8 rue Copernic, Paris (XVI<sup>e</sup>) ouvre un concours entre chercheurs de tous pays pour la découverte d'un appareil simple et pratique permettant aux médiums de recevoir des *messages ou le subconscient ne pourra jouer*.

L'importance d'une solution logique du problème des communications possibles avec ceux que nous appelons les morts, s'impose. Les récentes découvertes en télégraphique sans fil faciliteront la tâche des inventeurs. Nous sommes cependant persuadés que de longtemps encore le médium sensitif restera le véritable poste récepteur et que seul un appareil capable d'écarter complètement l'action du subconscient peut rendre d'immenses et rapides services à la science.

Le concours est ouvert le 1<sup>o</sup> Mai et se terminera Fin Decembre, 1929.

Une commission de six personnes compétentes sera désignée pour l'examen des appareils soumis (lesquels porteront un simple numéro d'ordre) et l'attribution des prix. 1<sup>o</sup> Prix, 8,000 francs ; 2<sup>o</sup> Prix, 2,000 francs.

Correspondences et offres doivent être adressées à : M. Jean Meyer, Fondateur de l'Institut Métapsychique, Directeur de la Revue Spirite, 11, Avenue des Tilleuls, Villa Montmorency, Paris (XVI<sup>e</sup>).

TRANSLATION.

## COMPETITION.

PRIZE : 10,000 FRANCS (ABOUT £100).

The Society for Metapsychic Study, 8, Rue Copernic, Paris, xvi., which has a capital limited to four million francs, has opened a competition to available researchers of all nations for the discovery of a simple and practical instrument whereby all mediums may receive messages in which subconsciousness can have no part.

The importance of a logical solution of the problem of possible communications with those whom we call "the dead" is obvious, and the recent discoveries in wireless telegraphy may facilitate the task of inventors. We are, nevertheless, convinced that for some time to come the sensitive medium will remain the true receiver, but that an instrument capable of eliminating the action



of the subconsciousness could render immense and rapid scientific results.

The competition has opened from the 1st of May and will be closed at the end of December, 1929.

A committee of six competent persons will be designated to examine the instruments submitted, which should bear a simple motto. They will award the prizes. First prize, 8,000 francs; Second prize, 2,000 francs.

Correspondence and offers should be addressed to M. Jean Meyer, Founder of the Metapsychic Institute, and director of the *Revue Spirite*, 11, Avenue des Tilleuls, Villa Montmorency, Paris xvi.

## THE FUTURE OF THE COLLEGE.

It will interest readers of the magazine (members have already been informed), to hear that the Council having found itself unable to purchase 59, Holland Park, as originally proposed, have secured a lease of valuable premises at 15, Queen's Gate, S.W. (near the Albert Hall), in which the work of the British College will be carried on as from September 1st, and from which address PSYCHIC SCIENCE will be published in future.

The Council feel assured that this move will be for the benefit of the work as the position is most advantageous, and foresee a period of continued activity and usefulness.



## THE COLLEGE LIBRARY.

The following new books have been added to the Library since April, 1929 :—

- Allison, Lydia W. (Boston S.P.R.) ... " Leonard and Soule Experiments."
- Bronkhorst, Louis " The Book with the Seven Seals " (on Spiritual Healing).
- Conroy, Ellen, M.A. ... " The Four Great Initiations."
- Dion Fortune ... " Sane Occultism."
- Fast, Francis ... " The Houdini Messages."
- Haines, F. H. ... " The Book of Spiritual Wisdom."
- Hill, J. Arthur ... " Psychical Science and Religious Belief."
- J.B.K. ... " And after this Life? "
- Muldoon, S., and Hereward Carrington " The Projection of the Astral Body."
- Papus (Dr. G. Encausse) ... " Reincarnation."
- Powell, Arthur E. ... " The Mental Body."
- Remmer, John Henry ... " Is Death the End."
- Richardson, Mark W., and others " The Thumbprints and Cross Correspondence of Experiments with the medium Margery during 1927-1928.
- Sulhayas ... " The Open Door."
- Thomas, John F. (Boston S.P.R.) " Case Studies Bearing upon Survival."
- Tubby, Gertrude ... " James H. Hyslop—X His Book."
- Wood, Edith M. ... " Experiences of a Medium."



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New Syllabus for Autumn Term ready in August, and will be sent on application.

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**JULY, 1929.**

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